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The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

VOLUME 7.

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The Signs of the Times.

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THE YEAR'S RECORD.

ANOTHER year has sped,
'Tis numbered with the past;
Its transient hours have fled
Unceasing to the last.
Its record now is all complete,
Sealed up to the great judgment-seat.

The fleeting hours are passed,
Their deeds are in the book,
Which shall be oped at last,
And God shall on it look.
Will it be faultless in his sight,
Because its deeds have all been right?

Mercy is yet my plea;
I have an Advocate!
To him I now will flee,
Before it be too late!
Though the true record stand the same,
Write, Pardon, Thou, against my name!

Jesus, I look to thee;
Thy blood can still atone;
Still I may hope to be
Faultless before the throne!
Blessed be God! Blessed his Son,
My advocate before the throne!

For time to come, my all
I consecrate to thee!
For help, on thee I call,
That I may faithful be.
My record be of victory won!
Prepared to hear the glad, Well done!
R. F. COTTRELL.

General Articles.

GOD'S JUDGMENT UPON THE MIDIANITES.

BY MRS. E. G. WHITE.

MOSES' work for Israel was almost done; yet one more act remained for the aged leader to perform, ere he should go to his long rest. "Avenge the children of Israel of the Midianites," was the divine command; "afterward thou shalt be gathered unto thy people." This mandate was communicated to Israel, not as the word of Moses, but of Christ, their invisible leader; and it was immediately obeyed. One thousand men were selected from each of the tribes of Israel, and sent out against the Midianites. In the battles which followed, that people were defeated, with great slaughter.

The men who promptly and speedily executed the divine judgments upon those heathen nations have been pronounced harsh and unmerciful in destroying so many human lives. But all who reason thus, fail to understand the character and dealings of God. In his infinite mercy, the Lord had long spared those idolatrous nations, giving them evidence upon evidence that he, the mighty Jehovah, was the God whom they should serve. He had commanded Moses not to make war upon Moab or Midian, for their cup of iniquity was not yet full. Additional evidence was to be given; clear and distinct light from the throne of God itself was to shine upon them.

When the king of Moab had called Balaam to pronounce a curse upon Israel, and thus accomplish their destruction, the goodness and mercy of God was strikingly displayed. That corrupt and hypocritical gain-seeker, whose heart longed to curse God's people for reward, was constrained to pronounce upon them the richest and most sublime blessings. The Moabites themselves could see that it was the power of God which controlled the avaricious prophet, and compelled him in the most exalted strains of inspiration to proclaim Israel God's chosen, and his almighty power her

protection. Here the last ray of light shone upon a stiff-necked people who had set their wills in defiance to the will of God. When, at the suggestion of Balaam, the snare was laid for Israel, which resulted in the destruction of many thousands, then it was that the Midianites filled up the measure of their iniquities. Then their day of probation ended, the door of mercy was to them closed, and the mandate went forth from Him who can create and can destroy, "Vex the Midianites, and smite them; for they vex you with their wiles."

Those who would complain of God, or question the wisdom and justice of his dealings with his creatures should realize their own incompetence, with their finite wisdom, to determine what conduct is befitting to the judge of all the earth. They should make it their chief anxiety to so conduct themselves as not to become subjects of his wrath, and should leave the Lord to deal with the work of his hands according to his own wise purposes.

Moses had been filled with grief and indignation at the deceitful wiles by which Israel had been enticed to sin and thus bring upon themselves the wrath of God. In the command to make war upon the Midianites, Moses saw not only the justice of God in visiting his judgments upon the guilty, but his mercy in giving Israel the victory over a people who were seeking by every hellish art to accomplish their destruction. The Israelites were to engage in this warfare, not to gratify malice or revenge, but as God's instruments, to do his bidding, being influenced solely by zeal for the divine glory.

Men do not understand what they are doing, when they permit themselves even for a moment, to doubt the wisdom and benevolence of God,—to regard as a species of cruelty the judgments visited upon the stubborn and rebellious. Few realize the malignity of sin. It is a deadly leprosy, contaminating all who are brought in contact with it. If men persist in showing contempt for divine authority, God, who created them, and whose property they are, has a perfect right to take from them the blessings which they have abused. God's name and authority as ruler in the universe must be maintained. When idolatry is rearing its proud head, when blasphemy and rebellion are strengthening, then God reproves the sins of the nation, and the manifestations of divine anger which they had provoked come upon the transgressors of his law. The Most High delivers his word of doom, and chooses the instruments to perform his will. These messengers of God are required to faithfully perform the work appointed them, however repugnant it may be to their natural feelings. Sacred history records no instance in which these men were reprov'd for too great thoroughness and severity; but God has many times reprov'd his servants for lack of faithfulness in executing his judgments. In all this, God would teach us the lesson that in the future Judgment retribution will surely be visited upon "every soul of man that doeth evil," "according to the deeds done in the body."

God's method of dealing with sin is not in harmony with the views cherished by a large class who occupy a prominent position among the professed followers of Christ. Many of these men cherish sin, and laud the benevolence and long-suffering of God, and dwell upon the loving character of Jesus,—all mercy, all tenderness,—while they pass over the threatnings of God's wrath against sin and sinners, and our Saviour's scathing denunciations of hypocrisy and self-deception. It is those who have not a keen sense of the exceeding sinfulness of sin that are ready to question the justice of God in punishing with such severity the sins of the Amalekites, Canaanites, and Midianites. Those who love sin are unable to comprehend God's dealings with his subjects.

In our day, as in ancient times, there is disagreeable work to be done in reprov'ing sin. In

this work, God uses men as his instruments,—men of determined purpose, whom no threat or peril can intimidate, no hardship turn aside from the path of duty,—men who will never forget their sacred commission as servants of the Most High. The Lord calls for men to act promptly, with the courage of heroes, and the firmness and faith of martyrs, to tear down the idolatrous images that have usurped his place in the minds of men, and meet the armed force of wrong on battle fields. But in all this there is no excuse for any to indulge in harshness or severity to gratify their own wrong feelings.

God wants men whom he can use to his own glory, either to bear reproof and execute justice, or, with a heart full of piety and benevolence, to carry light into darkened homes, to speak peace to the troubled soul, and point the sinner to the pardoning love of Christ. The great want of this age is men fitted to do God's will,—men who will listen with praying hearts for God's words, and will hasten to obey his voice.

There are men full of zeal, who claim to be doing God's will, while in reality they are governed by human impulse. They feel at liberty to question, criticise, and challenge every one who does not act in harmony with their ideas. They make themselves offensive to God and to the people. They wound continually, and by their wrong course create in others a spirit of distrust and hatred for God, because he employs such men to do his work. But the Lord does not give these men the great work which they consider theirs. If he did, he would give them grace to perform it after Heaven's order, not their own. Those who are permitted to become co-workers with God, should ever cultivate the feeling that in every plan and work, they are doing the will of the Most High; and that in any and every emergency, God's Spirit, not man's, is to bear sway.

Balaam, having yielded himself to the control of covetousness, and hardened his heart by persistent rebellion, had joined his fortunes with the Midianites, and he perished in the general slaughter. He had felt a presentiment that his own end was near when he exclaimed, "Let me die the death of the righteous, and let my last end be like his." The fate of Balaam is similar to that of Judas, and their characters bear a marked resemblance to each other. Both had received great light and enjoyed special privileges; but a single cherished sin, like gangrene, poisoned the entire character, and drove them to perdition.

While the victorious Israelites completely destroyed the armies of Midian, they spared all the women and children, and brought them into the camp as captives. When Moses ascertained this, he became alarmed and indignant, and thus reprov'd the officers of the host: "Behold they caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." There had been a lack of thoroughness in executing the commands of God. The war against Midian had been a just retribution upon a guilty people, of whom the women had been the principal criminals. Had these idolatrous, licentious women been preserved as captives, their presence would have constantly endangered the morals of Israel. The sympathy which would spare these transgressors was contrary to the will of God.

There is a sympathy for sin and sinners that is dangerous to the prosperity of the church at the present day. You must have charity is the cry. But that sentiment that would excuse wrong and shield the guilty, is not the charity of the Bible. The friendship of the wicked is more dangerous than their enmity; for none can prevail against the servants of the living God, except by tempting them to disobedience.

The offensive character of sin can be estimated

only in the light of the cross. When men urge that God is too merciful to punish the transgressors of his law, let them look to Calvary; let them realize that it was because Christ took upon himself the guilt of the disobedient, and suffered in the sinner's stead, that the sword of justice was awakened against the Son of God. It was to save us from shame and everlasting contempt that he endured the scorn and mockery which the world heaped upon him. It was our sins that caused the Saviour of the world such intense agony, pouring darkness into his soul, and extorting from his pale lips the anguished cry, "My God, my God, why hast thou forsaken me?"

He was numbered among the transgressors, he made his soul an offering for sin, that in his righteousness the believing, repenting sinner might stand justified before God.

After all this, if man refuses to respond to the great sacrifice which has been made to ennoble and to save him, if he obstinately chooses the path of sin, will the great Judge of all the earth excuse the willful transgression of his holy law? Surely, everything that is noble and generous in our natures must respond to such love as Jesus manifested in suffering for our sake. It was an unexampled humiliation for him to take upon himself the nature of fallen man, and sacrifice his life for a race of rebels; and the manner of his death makes that humiliation more apparent. He "became obedient unto death, even the death of the cross."

Jesus was not insensible to ignominy. He felt the disgrace of sin as much more keenly than it is possible for man to feel it, as his divine and sinless nature was exalted above the nature of man. We should never entertain the thought that the Majesty of Heaven, so holy and undefiled, was not acutely sensitive to scorn and mockery, abuse and pain. He asks the murderous mob in Gethsemane, "Are ye come out as against a thief, with swords and staves?" This shameful treatment Jesus keenly felt, yet for our sakes he endured the most ignominious and most painful death which it was possible for mortals to experience; a death which was appropriate for the basest of criminals was that which the Lord of glory suffered to ransom guilty man. Let none flatter themselves that they can continue in sin, and yet share in the great salvation which Christ has so dearly purchased. God is merciful and compassionate, but he is also just. Let the cross of Calvary forever settle this matter. As surely as Christ, the guiltless, suffered for the guilty, so surely will the wrath of God fall upon the heads of those who persist in their transgression of his law.

FAITH IN CHRIST AND OBEDIENCE.

A LETTER BY J. N. LOUGHBOROUGH.

THE following letter is in response to a reader of the SIGNS OF THE TIMES in Glasgow, Scotland. As it touches the subject as held by so many in this country, I send it for publication, hoping it may be of use to thousands of readers in this kingdom:—

DEAR CHRISTIAN FRIEND: I must now say a few words in response to your letters of Aug. 19 and Sept. 20. After making reference to our journal, SIGNS OF THE TIMES, and saying, "You say the law is to be kept by believers in Christ," you ask the following question: "I want to be shown how a man who is resting alone in Christ for his salvation and deliverance from all that is worldly, and to live with him in glory, why such a man needs the law?"

St. Paul makes a plain statement of the case, when in Rom. 8:3,4, he tells us what is accomplished for the believer in Christ, "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin (margin, by a sacrifice for sin), condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit."

When a man believes in Christ, and obtains pardon for his transgressions of God's commandments, he is not released from obligation to obey those commandments. He now shows his love to God by implicit obedience. "This is the love of God, that we keep his commandments." 1 John 5:3.

Again, St. Paul states in Rom. 6:13,14,15: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteous-

ness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid."

Being "*under the law*," seems, in the above text to be used in the sense of being under its condemnation. The repenting believer in Christ is pardoned, and instead of being condemned by the law he is saved by the grace of God through our Lord Jesus Christ. He is "*under grace*," or the favor of God, but this does not give him the least license to sin. Paul meets even such an intimation with the strong negative, "*God forbid*."

St. James states the case on this wise, Jas. 1:23,24,25. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Here we see the apostle has compared the law of God to a mirror. A good mirror will simply give us a reflection of ourself. The best mirror cannot remove a spot from our countenance, or a stain from our garments, but it will discover to us those spots. So the moral law of God while it has no power to remove the stains of sin from us, yet being "*holy, just, and good*," (Rom. 7:12) and "*perfect*," (Ps. 19:7) may give us a knowledge of our position before God, for "*by the law is the knowledge of sin*." Rom. 3:20. Spots, wrinkles, and defects in our character must be removed by thorough repentance, and faith in the atoning blood of our Lord Jesus Christ. So Isaiah expresses it, "*wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow*." Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, etc." Isaiah 1:16,17,18.

You say, "Christ is the end of the law to every believer in him." That is part of the statement St. Paul made in Rom. 10:4. The text reads, "For Christ is the end of the law for righteousness to every one that believeth." If you claim from this that when persons believe in Christ, the law comes to an end, your position would present a law obligatory upon unbelievers, but from which believers are released. The word *end* here is used in the sense of object, the same as St. James uses the word in James 5:11, "Ye have seen the *end* of the Lord." This does not mean that in the case of God's dealings with Job the Lord came to an end, but we see God's *object* in thus dealing. So in Rom. 10, God demanded of the people to turn from sin. The Jew would go about with his circumcision, and offerings of beast's blood, here called his own righteousness, not submitting to God's plan of salvation through the blood of Christ. "Christ is the end (object) of the law for righteousness." It is only through him that we can come aright to God, so as to obtain pardon for transgressions of the moral law in the past, or render acceptable obedience for the future.

You next refer to texts in Galatians, Colossians, etc., to prove as you say, that "we are free from the law." The law in Galatians, and Colossians 2, I believe, with you, we are free from, for it was that law of ceremonies in which was found circumcision which was merely a sign of righteousness. That law was only a "school-master" until Christ. It was a "shadow of good things to come," the body of which is Christ. The circumcision of that law was only a *sign* of that righteousness which we get by thorough repentance and faith in Christ. In him we get that circumcision of the heart, in putting away the body of the sins of the flesh by the circumcision of Christ. Col. 2:11.

A plain distinction is kept up in the Scriptures between the ceremonial and the moral laws of right and wrong. While it is so plainly stated of this law of ceremonies that it has been "*blotted out*," "*done away*," and "*abolished*" by Christ, he himself says of that moral law which he found when he came, "I am not come to destroy the law." "Whosoever shall break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:17,

19. That we may not be left in doubt as to what law and commandments he refers to, he quotes two of them, one against murder, and one against adultery.

You say of those who believe in Christ, "Men and women of this sort do not need the law of God; they serve God not through the law like a servant, but delight in the law and serve him like a son." Again you say, "A Christian would not be a Christian and break the law." This last statement is my position precisely. It seems to me you are answering your own question.

St. James says, "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12. This is equivalent to saying, God will judge you by his law, therefore take a view of yourself, from time to time, and see if you are in harmony with its precepts, and so speak and so do as they that shall be judged by it.

In your letter you say, "Every man and woman that is born of God has a new nature in him, like unto God, and this is the only person that can keep the law, and if he would break the law that would show that he was no Christian." Just so, and the question is, because he has no new nature is he to be guided simply by his own feelings, and impressions, or is he to follow the teachings of Christ, Paul, and James, and test his love and loyalty to God by examining himself as to his willingness to keep God's law? St. John tells us (1 John 5:3), "This is the love of God that we keep his commandments."

You say further that "in the book of Galatians, Paul was writing to people of your belief." Not at all. He was writing to those who, instead of looking to Christ as a source of pardon for their sins, were going back to circumcision and to the works of the dead ceremonial law. I do not wish to be classed with such at all, for I see no means of forgiveness of sins, but by true repentance—turning away from our transgressions of God's law, to be washed from sin in the atoning blood of our Lord Jesus Christ.

What I cannot see is how a man after he has died to sin, and has been pardoned through the blood of Christ, suddenly comes where he is at liberty to break the law of God, and if one of God's laws is quoted to him that is contrary to his course of action, he replies, "Oh! I don't believe in the law, I am saved by grace." St. Paul says to such "Shall we continue in sin that grace may abound?" and again he answers with one of his strong denials, "God forbid." Rom. 6:1,2.

I have not yet learned that the liberty of the gospel is liberty to transgress the moral law. How clearly Paul sets it forth in Rom. 8:4. "That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit."

You cannot wish me to understand you to mean that when a man believes in Christ he is at liberty to have other gods, worship idols, take God's name in vain, dishonor his parents, kill, commit adultery, steal, bear false witness, and covet? I seriously doubt whether we should hear so much talk about "no use for the moral law," if it were not for the fact that the mass of people are doing contrary to the plain teachings of the fourth commandment. Instead of turning to obey that, as they do the rest of the commandments, the claim is set up that faith in Christ frees us from the law.

I am strikingly reminded of a resolution passed by the Methodist Conference, under John Wesley, in the year 1770, as follows; "The reason of the fearful universal immorality now prevailing, is the wide-spread opinions that Christ has annulled the moral law, and that evangelical freedom dispensed with the ten commandments."

I fear the same teaching now is rapidly bringing upon the world a worse state of lawlessness than that to which Wesley then referred. Let men get the impression from ministers and professed Christians that such laws as the ten commandments are not binding, and you may expect to see corruption, confusion, and anarchy as the result.

You speak of my position relative to the law of God and faith in Christ as though it were "*new and strange*." Not so very new for I seek to express it, and can easily do so, in Bible language. And as for its being new in modern times I read the following from Watson's Life of John Wesley, London edition, page 249. "The immediate fruits of the spirit ruling in the heart, are love, joy, peace, bowels of mercy, humbleness of mind, meekness, gentleness, long-suffering. And

the outward fruits are the doing good to all men, and a uniform obedience to all the commands of God."

May you and I, and all within the reach of God's mercy, be ever prompted by the one earnest desire to *know* and *do* the will of God, is my prayer. What I have written is with the hope of elucidating truth. May our earnest, prayerful searching result in bringing us to a knowledge of the truth as it is in Christ Jesus, is the desire of your sincere Christian friend.

Southampton, Eng.

"INVISIBLE PATCHING."

BY REV. F. A. NOBLE, D. D.

ALMOST every day I have occasion to go past the shop of a cobbler in whose window there hangs a neatly printed card bearing the inscription: "Invisible Patching."

It is a taking device. To most of us, walk as daintily as we will, there come times when we must stop and discuss the very homely question of clouting the shoe or throwing it aside. It seems too good for the ash-heap; not quite good enough to give away; and by no means decent to wear as it is. But we are used to it, and it is comfortable—proverbially comfortable. If only there could be some trick by which the break or the hole might be repaired, and at the same time not show any of the mender's stitches, how nice it would be! Pride and economy and conservatism strike hands and rejoice in the prospect.

What my own particular experience with these patchers who patch after the invisible fashion has been it is not necessary to relate. It is enough to say that as often as I see the above-mentioned sign I think of the effect a little exposure to the rain, or a vigorous tramp in the forests and by the brooks will be sure to have on our Crispin's fine job; and I say immediately: "No more of this for me! If we must have patches, let them be patches, laid on in the good old honest style of the art."

Unfortunately, this invisible patching business is not confined to the cobblers. A great many people are trying to do the same thing, or something analogous to it, in higher spheres. The fancy is abroad that mishaps and lapses of one sort and another and immoral excesses can be easily concealed by a little shrewd maneuvering; and that character, cracked or worn through by irregularities of life, can be mended and made to appear as good as new by a little deftness of external manipulation.

Families once rich, but now depleted in fortune, or having some ghastly skeleton in the closet, instead of bravely facing the facts, and making the best of them, not unfrequently resort to this and that and the other cunning expedient to maintain a good outward showing. The airs of those with whom everything is all right are loftily assumed. Through speech, in dress, in going and coming, in hospitalities, in plans announced, a systematic effort is made to keep up appearances. That, indeed, is the one end to which all skill and energy are directed: the keeping up of appearances. There is nothing behind but defeat and sorrow. There is nothing within but hollowness. Life is a series of subterfuges. From first to last, if it is possible to avoid it, there is no admission of the gaunt figures of Fear and Want and Shame standing back in the shadows and tormenting the soul. If only the patch can be put on so that it will not look like a patch, that is all! Thanks to the laws of God, which are in array against all shams, it cannot be.

Here is one in whose habits of sobriety there begin to be indications of ugly rents. He is coming under the power of strong drink. He is conscious of it too; but he loves liquor, and he lacks the moral force to dash the cup from his lips, and turn his back resolutely on intoxicating beverages. Still he has sufficient pride of character, and sufficient regard for his own welfare and standing in the community, to wish it may not be generally known that he drinks. So he tries the trick of powerful spices and burnt coffee, and nobody, save the apothecaries and the liquor-venders, knows what not, to disguise his breath, and make it appear that he is not drinking at all. How vain the attempt at concealment and deception! There is no jugglery a man can practice on himself or the world whereby he can drink and not have it known that he drinks.

Close at hand is another whose integrity is worn through. The markets and exchanges

have brought their temptations, and he has yielded, and his honesty is gone. He knows it. He knows also the value of a reputation for uprightness. If he is to make headway, he must be thought at least to be straightforward. But instead of confessing his wrong-doing, and putting it all away from him, and starting out anew, he begins to form what seems to him adroit schemes, and to act parts, and to tell lies, in order to cover up his defects, and get on. Of course he fails. So long as the sunshine lasts, and there is no hard strain, the plan may work. So soon, however, as there comes any real test of moral strength, all these patchwork duplicities, and all these smart contrivances at concealment, will be sure to leap into exposure. The simple fact is, moral qualities cannot be successfully hidden or assumed. In the long run a man will pass for just what he is; for just what he is and nothing other. Disguises do not disguise. They do not satisfy. The words of Hamlet to the Queen sooner or later find their way to the lips of us all: "Nay, madam, I know not seems."

When we turn about and look at ourselves on the God-ward side, and in our God-ward relations, it will be seen that this is a truth which reaches down and out a great way. Not a few appear to think that the mischiefs wrought by sin can be mended, and mended so that nobody will be able to detect the line where the new is joined on to the old, by a few simple artifices learned in the schools. Back in the old days there were prophets who thought they could make the spiritual natures of men just as good as new without putting them to the trouble of repenting of their iniquities and believing in God, and trying their best to do his will. In our modern days I think I know of some meeting-houses across whose portals the words of our cobbler's card might be fitly written. The promises made are so captivating, and the whole thing is to be done on such easy terms! A tolerable amount of knowledge; the graces of intellectual and social culture; good nature, and a plenty of charity for everybody—except, forsooth, the man who believes something and has some downright convictions—these skillfully applied will mend the man up, and make him look, at any rate, just as good as new.

It is needless to say all this finds no shelter in the New Testament. The method of Christ is the method of the new birth and re-creation. "If any man be in Christ, he is a new creature." To be as good as new one must be new. To be saved, souls must accept Christ, and come under the power of the Holy Ghost, and bring the reason and the will and the conscience forward into conformity to God. In the matter of character let us have no "patching" of any kind.—*Christian Union*.

ANECDOTE OF LORENZO DOW.

LORENZO Dow, whose name is still fresh in the minds of many of the older inhabitants, it is said, was on his way to preach in South Carolina, when underneath an old spruce tree he overtook a colored lad who was blowing a large tin horn, and could send forth a blast with rise and swell and cadence which waked the echoes of the distant hills.

Calling aside the blower, Dow said to him: "What's your name?"

"My name? Gabriel, sir," said the brother in ebony.

"Well Gabriel, have you been to Church Hill?"

"Yes, massa, I'se been dar muny a time."

"Do you remember a big spruce pine tree on the hill?"

"Yes, massa, I know dat pine tree."

"Did you know that Lorenzo Dow had been appointed to preach under that tree to-morrow?"

"O yes, massa; everybody knows dat."

"Well, Gabriel, I am Lorenzo Dow, and if you'll take your horn and go to-morrow morning and climb up in that pine tree and hide yourself among the branches before the people begin to gather, and wait there till I call your name, and then blow such a blast with your horn as I heard you blow a minute ago, I'll give you a dollar. Will you do it, Gabriel?"

"Yes, massa, I takes dat dollar."

Gabriel, like Zacheus, was hid away in the tree-top in due time. An immense concourse of persons, of all sizes and colors, assembled at the appointed hour, and Dow preached on the Judgment at the last day. By his power of description he wrought the multitude up to the highest

pitch of excitement in describing the scenes of the resurrection at the call of the trumpet peals which were to awaken the sleeping nations. "Then," said he, "suppose, my dying friends, suppose you should hear at this moment the sound of Gabriel's trumpet?"

Sure enough, at that moment the trumpet sounded. The women shrieked, and many fainted; the men sprang up and stood aghast. Some ran, and all felt for a time that the judgment was set and the books were opened. Dow stood and watched the drifting storm till fright abated, and some one discovered the colored angel who had caused the alarm quietly perched on a limb of the old spruce, and wanted to get him down to whip him. Then he resumed his theme, saying, "I forbid all persons present from touching that boy up there. If a colored boy with a tin horn can frighten you almost out of your wits, what will you do when you shall hear the trumpet thunder from the archangel? How will you be able to stand the great wrath of God?"

THE POISON BUSH.

At a Sabbath-school anniversary in Brooklyn some years ago, Rev. Dr. Hodge related the following interesting fact. During a visit he made to the Bahama Islands, a shower of rain unexpectedly fell. Such an occurrence is very rare at the Islands except during the rainy season, and is regarded with great dread by the natives, who as rapidly as possible seek the nearest shelter.

On this occasion, a little colored boy was caught in the shower at a distance from home, and having no place to go for protection, crept under a bush that was near. Its foliage, however, was not dense enough to keep him from the rain, and he was wet by the water trickling through the leaves. Unfortunately for him the bush was a poison bush, and the water falling on the leaves caused the poison to strike into his little limbs, so that in a short time he was dead.

After the shower, he was found and carried to his home. Dr. Hodge was requested to attend his funeral. The circumstances of his singular death excited his curiosity, and he wished to learn something more about the fatal poison bush. An aged negro told him that it grew abundantly upon the island, but that by its side there always grew another bush which was its antidote; and that if the little boy had known it, and had rubbed himself with the leaves of the healing bush, the poison could have done him no harm.

What an illustration is this of the sad fate of those who have been poisoned by sin, and know not how to escape from its dreadful consequences. But for this fatal poison there is a sure remedy, provided by the same God who placed the antidote beside the poison bush. The cross of Christ is the tree of life. Let the suffering and the dying come to that and they shall be saved, for "its leaves are for the healing of the nations."—*Eliot*.

POVERTY is in the soul, and not in the circumstances. We see this exemplified every day in the lives both of the poor and of the rich. There is Patrick, the gardener. He works six days in the week for his weekly wages, lives in a two-roomed house, fares very plainly, has two suits of clothes, one for daily wear and one for holidays, has a house full of children, but Patrick is contented and happy. His employer is far less so. Every new supply makes room for another want. He is always spreading out a little larger, and adding as much to his cares as to his enjoyments by his fresh acquisitions. Where shall we find the golden mean of content? Where ought we to find it? How rich in money ought we to be to have enough and not feel poor? How ample should be our learning to free us from the consciousness of being ignorant? How far should benevolence act as a controlling motive to keep us from feeling that we are selfish? Patrick is troubled by none of these questions. But may not one have a consciousness of real wealth in health, in competence, in knowledge, and in the power of acquisition of wealth, and knowledge, and virtue, that shall give content? How many of our wants are purely artificial, purely imaginary! He who has the most of these is the poorest of creatures, for it is impossible that he should ever be satisfied.—*Ehrichs' Quarterly*.

As the tree falls, so it shall lie.

BAPTISM—WEIGHT OF HISTORICAL QUOTATIONS.

Those who favor trine immersion seem to think that their argument is strong if they can quote many authors who agree that trine immersion prevailed among the early Christians. We admit that it did, and ten thousand witnesses to that affect do not at all increase the truthfulness, nor yet the importance, of the fact. But, while we know that many scandalous errors, held to this day by some, but by most repudiated, prevailed at the same time, and were introduced fully as early, the bare fact that the practice existed at an early age proves nothing at all in its favor. The question is not, Did it exist? but, By what authority did it exist? Satan existed at a very early age, and assumed to take his place among the sons of God; but neither his age nor such association gives any sanctity to his character.

If it could be shown that the church was exceedingly pure in the age of its first recognition by "the Fathers," and that no other error had yet obtained a footing among the bishops and presbyters, that would be a presumption in its favor. Yet only a *presumption*, if it cannot plainly be found in the Scriptures. *History makes no authority.* It is for this reason we did not pursue the historical argument at the first, because it has no weight in our minds. We should not have deviated from the course first marked out, to notice the historical argument at all, had it not been for the request of brethren whom we highly respect, and whose judgment we honor. We said, and we repeat it, We care nothing for what people *have done*; our sole inquiry is respecting what they *ought to have done*. History may inform us what they did, but we look to the Bible alone for duty—for what we ought to do. But in addition to this statement, we must record our most solemn conviction that history—early history—is not at all in favor of trine immersion. We trace it directly to Africa, for its first adherents, and find them acknowledging tradition as its basis.

There are three points which we must examine: the weight of the testimony of the Greek Church; the light in which baptism was held among the ancient Christians; and the reasons which were early urged in favor of trine immersion. And first

THE GREEK CHURCH.

Though it is a matter of minor importance, yet Eld. Moore is not strictly correct in dating the age of the Greek Church prior to its separation from the communion of Rome in the latter part of the ninth century. Prior to that, they were considered one body; after that, the Greek and Roman churches became distinct. So far, however, as their practice is concerned, it is not, probably, affected by this circumstance. The Greek Church is often referred to as an example on the subject of baptism. It is said they ought best to understand their own original tongue; therefore it is safe to follow them in their definition of baptism.

We have said, We safely follow them *in the definition of the word*, but we dare not follow them *in their construction of the ordinance*. For this we can show a reason. In giving to *baptizein* the definition, to *immerse*, they follow the usage of the language in which the New Testament was written. But, having established the identity of *baptism* and *immersion*, if they follow tradition, and practice three immersions, which is in truth *three baptisms*, they then depart from the Greek text of the New Testament, which plainly says *one baptism*. And here truth compels us to leave them. Eld. Moore quotes Alexander de Stourdza as declaring that the Greek Church "administer baptism after the similitude of that of Christ," and as they practice trine immersion he infers that is after that similitude. We here repeat other words of this author as follows:—

"The church of the West has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign; in short, she commits an abuse of words, and of ideas, in practicing baptism by *aspersion*, this very term being, in itself, a derisive contradiction. The verb *baptizo*, *immergo*, has in fact but one sole acceptation. It signifies literally and always to *plunge*. Baptism and immersion, therefore, are identical; and to say, baptism by *aspersion*, is as if one should say, immersion by *aspersion*, or any other absurdity of this nature."

This is surely a strong presentation of the

case; but if it be true, which we all admit, that *immersion* and *baptism* are identical, it will take a wiser than Alex. de Stourdza to show that *three immersions* and *three baptisms* are not identical! And, inasmuch as *baptism* and *immersion* are equal, if *three baptisms* and *three immersions* are not equal, it is because *three are not equal to three!* There remains no dispute about the equality of *baptism* and *immersion*; the whole matter turns on the question, Is the number *three equal to itself?* Here is the absurdity of the trine immersion theory reduced to a mathematical demonstration. For it is an axiom that if equals are added to equals the results are equal. Then, as *three* are equal to *three*, if they be added respectively to *immersion* and to *baptism*, which are also equals, the results are equal. Hence *three immersions* equal *three baptisms*. We would be pleased to see somebody try to establish the converse of this proposition. But three baptisms are contrary to the Scriptures; therefore three immersions are contrary to the Scriptures.

Mr. Moore quotes Dr. Carson to confirm the view that the *three immersions* (properly designated three baptisms by Dr. Carson) have respect to the action, while one baptism (properly one immersion) has respect to the rite. Dr. Carson said:—

"The three immersions are, in the estimation of those who used them, only one rite."

Dr. Carson was a very conscientious man. He sacrificed everything that a man of the highest culture and best worldly prospects could sacrifice to introduce immersion into the practice of the church. But he never uttered one word in favor of three immersions, as we would expect him to do if he believed that to be the sense of the Scripture injunction.

There is, moreover, an error in distinguishing between the *action* and the *rite*. A rite is necessarily an action; the sense of one determines the sense of the other. The distinction assumed, "in the estimation of those who used them," as Dr. Carson said, we assert is unjust. Mr. Moore says of Alexander Campbell's advocacy of one baptism:—

"The one baptism, or one immersion, seen by Campbell, was not the action by which the rite was performed, but the rite itself. . . . The three immersions seen through his historical glasses were the same thing, only under a different appearance."

And it is only by the magic power of "historical glasses" that anybody can see three immersions. The real value of the sight we have tried to lay before our readers. We have noticed for some time that *historical spectacles* are a panacea with a certain class given to *theological squinting*. We consider it a device of empirics, injurious to the *moral vision*, sometimes resulting in *total Bible obscuration*.

Constantinople was the central city of the Greek Church, as Rome was and is of the Latin. The present head of the Greek Church, so-called, is the Czar of Russia. They were of one communion till the ninth century; but it was decided by Pope Gregory the Great that a diversity of practice in regard to baptism did not invalidate the ordinance. We have seen that the Greek Church do not act consistently with the New Testament in practicing three baptisms. Have we any other reasons for distrusting their testimony and their example? We have.

1. They practice *infant baptism*, which is plainly a corruption of the ordinance. They profess to found this also directly on the teachings of Christ; affirming that baptism is the birth spoken of in John 3:5, which only can secure their entrance into the kingdom of God. Thus we see that we cannot safely trust to their example, nor to their claim that they derive it from the Scriptures.

2. They practice *infant communion*, which is also a corruption of the gospel. But they profess to draw this also from Christ's own words in John 6:53, 54. They affirm that in the communion is the flesh and blood of Christ, which infants also must eat and drink, or lose eternal life. This, another perversion of Scripture, proves that they are not safe guides in faith and practice.

3. In common with the Latins, the Greek Church are addicted to the grossest idolatry in image worship. This is confessed by Chrystal, who yet points us to the Greek Church as worthy to be followed in its three immersions. Thus he says:—

"The Greek Church in the matter of image worship and creature worship, and the prevalence of superstition, is nearly as far from primitive truth as the Latin." Page 140.

And again:—

"This church, with all these grand memories and advantages in its own worship, is, in practice, the most thoroughly creature-worshipping part of Christendom." Page 168.

How inconsistent, then, to ask us to follow the Greek Church with the idea that in her practices we shall find the ordinances of the gospel preserved in their purity!

4. They acknowledge the authority of *tradition*, holding it equal to the Scriptures. It is well known that the authority of tradition was placed beyond question in the whole Catholic Church, long before the separation of the Greek and Latin parts. But we need not argue the point on this occasion, for Eld. Moore himself says: "Indeed, the scriptural and traditional authority are with the Greeks equally binding." This decides the question as to the value of their practice as example for us. The Scriptures are our *only* rule. We can harmonize with others as far as they harmonize with this rule; when they leave it, or corrupt it, or exalt tradition to an equality with it, we cheerfully take another direction, and separate from their company.

J. H. W.

"NEITHER SORROW NOR CRYING."

BY W. N. GLENN.

INFIDELS and universalists, in their opposition to the doctrine of a final punishment of the wicked, make much ado over the supposed sorrow, the redeemed would experience in realizing that their near and dear relatives and friends had been forever cut off. It is argued that, if Christians feel so great solicitude for their beloved ones as is manifested in this life, and are so grieved because they do not repent and accept salvation through Christ and his truth, surely their sorrow hereafter will be immeasurably increased and prolonged when it shall indeed appear that those for whom so many prayers have been offered and tears shed are irretrievably lost. It is claimed that this knowledge must of necessity destroy even the happiness of Heaven; and there are not a few earnest Christians who are sometimes troubled with such thoughts.

A few considerations are worthy of notice, and may help to dispel fears of the happiness of Heaven being marred on account of the fate of those who refuse or neglect to accept its joys.

And first of all is the necessity of a true appreciation of that great beatitude, justice, without which there can be no *security*, even in Heaven, and consequently no assurance of lasting happiness. There is a certain degree of anxiety on the subject of salvation which is very ardent concerning ourselves and friends, but does not go far enough to comprehend the dignity and glory of the Author of salvation, and the honor due to his name and station. This phase of religious zeal deals altogether in mercy—is rather shy of justice. But when the heart is opened wider, and the mind's eye begins to look beyond to the high origin and insulting nature of sin, and its direct antagonism to the government of the great Creator, then begins to spring up a desire to see the honor of Heaven vindicated, the glory of God universally portrayed, and his authority unquestioned. To this end justice must be established throughout creation, and sin, with its author and host of devotees, must be utterly dispelled.

God himself has loved sinners as no earthly friend can; in long forbearance, unparalleled mercy, and the gift of his only Son. Yet, when mercy shall have ceased to avail, he will pour out upon them the vials of his wrath, and visit them with swift destruction. Does any one think that God will afterward be unhappy because the irredeemable offenders are cut off?

The tender love of Jesus, his wonderful self-sacrifice, suffering, death, and long intercession in behalf of sinners, are familiar to all who know his name. Yet he will shortly change his attitude; he will cease to intercede for sinners, and descend from heaven to take vengeance upon the ungodly ones whose rejection of mercy will have rendered his atonement of no avail to them. Will he afterwards be sad on account of having executed judgment upon them?

The angels who have so long acted as messengers of mercy between heaven and earth, and have so often assisted poor weak mortals in their

efforts to resist the power and wiles of Satan, must feel a deep sympathy for the fallen race. Yet, when the last judgments are being poured upon the earth, they will be loud in their approbation of retributive justice: "Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments. Alleluia, for the Lord God omnipotent reigneth."

And the perfect Christian, who will have washed his robe in the blood of the Lamb, and been resurrected or translated to immortal glory, will be all absorbed in sympathy with Heaven. When mercy casts down the censer, all sorrow and sighing for sinners will cease, and justice will finish the work.

The final situation of the redeemed is thus described by "a voice out of heaven:" Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:3, 4.

THE MORAL AND CEREMONIAL LAWS.

At Mount Sinai, God proclaimed the moral law, speaking it with his own voice and writing it with his own finger. By his directions, the two tables on which the law was written were placed in the ark of the covenant, which was made on purpose to receive it. Ex. 25:10-22; Deut. 10:1-5. And the ark, containing the law of God, was placed in the second apartment of the earthly sanctuary—the most holy place. Ex. 14; Heb. 9. The top of the ark was called the mercy-seat, because that man who had broken the law contained in the ark beneath the mercy-seat could find pardon by the sprinkling of the blood of atonement upon this place. The whole system of ceremonial law was ordained to enable man to approach again to this broken law, and to typify the restitution of the pardon to their inheritance, and the destruction of the impenitent.

The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy-seat; the blood of sin-offering was sprinkled upon top, and its pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype of the Levitical sacrifices. The real atonement, when it is made, must relate to the law respecting which an atonement had been shadowed forth. In other words, the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by the law. It is necessary that the law which demands atonement, in order that its transgressor may be spared, should itself be perfect, else the fault would in part, at least, rest on the Lawgiver, and not wholly with the sinner. Hence the atonement, when made, does not take away the broken law; for that is perfect, but is expressly designed to take away the guilt of the transgressor.

In the New Testament we find the great antitype of all the offerings and sacrifices—the real atonement—as contrasted with the Levitical one. The death of our Lord Jesus Christ, as the great sacrifice for sin, was the antitype of all the Levitical sacrifices. The priesthood of our Lord Jesus Christ in the heavenly sanctuary is the great antitype of the Levitical priesthood. Heb. 8. The heavenly sanctuary itself is the great original after which the earthly one was patterned. Heb. 9:23; Ex. 25:6, 9. And the ark of God's testament in the temple in Heaven, Rev. 11:19, contains the great original of this law. And thus we see under the new dispensation a real atonement, instead of the shadowy one; a High Priest who needs not to offer for himself; a sacrifice which can avail before God; and that law, which was broken by man, magnified and made honorable at the same time that God pardons the penitent sinner.

We shall find the New Testament to abound with reference to the essential difference between these two codes, and that the distinction in the New Testament is made as clear and obvious as it is made by the facts already noticed in the Old Testament.

Thus the one code is termed "the law of a

carnal commandment," Heb. 7:16; and of the other, it is affirmed, "We know that the law is spiritual." Rom. 7:14. The one code is termed "the handwriting of ordinances," "which was contrary to us," and which was nailed to the cross and taken out of the way, Col. 2:14; the other code is "the royal law," which James affirms that it is a sin to transgress. Chap. 2:8-12.

The first is a code of which "there was made of necessity a change," Heb. 7:12; the second is that law of which Christ says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:18. The one law was a "shadow of good things to come," Heb. 10:1, and was only imposed "until the time of reformation," Heb. 9:10; but the other was a moral code, of which it is said by John, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. The one is a yoke not able to be borne, Acts 15:10; the other is that "law of liberty" by which we shall be judged. James 2:8-12. The one is that law which Christ abolished in his flesh, Eph. 2:15; the other is that law which he did not come to destroy. Matt. 5:17. The one is that law which he took out of the way at his death, Col. 2:14; the other is that law which he came to magnify and make honorable. Isa. 42:21. The one was a law which was disannulled "for the weakness and unprofitableness thereof," Heb. 7:18; the other is a law respecting which he inquires, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. The one is that law which was the middle wall of partition between Jews and Gentiles, Eph. 2:14; the other is that law, the work of which even the Gentiles are said to have written in their hearts, Rom. 2:12-15, and to which all mankind are amenable. Rom. 3:19.

The one is the law of commandments contained in ordinances, Eph. 2:15; the other law is the commandments of God, which it is the whole duty of man to keep, Eccl. 12:13, which are brought to view by the third angel, Rev. 14:12, which the remnant of the seed of the woman were keeping when the dragon made war upon them, Rev. 12:17, and which will insure, to those who observe them, access to the tree of life. Rev. 22:14.

Surely, these two codes should not be confounded. The one was magnified, made honorable, established, and is holy, just, spiritual, good, royal; the other was carnal, shadowy, burdensome, and was abolished, broken down, taken out of the way, nailed to the cross, changed, and disannulled, on account of the weakness and unprofitableness thereof.

Those who rightly divide the word of truth will never confound these essentially different codes, nor will they apply to God's royal law the language employed respecting the handwriting of ordinances.

That the ten commandments are a perfect code of themselves, appears from several facts: 1. God spake them with his own voice, and it is said, "He added no more," Deut. 5:22, as evincing that he had given a complete code. 2. He wrote them alone on two tables with his own finger, another incidental proof that this was a complete moral code. 3. He caused these alone to be placed under the mercy-seat, an evident proof that this was the code that made an atonement necessary. 4. He expressly calls what he thus wrote on the tables of stone, a law and commandments. Ex. 24:12.

The precepts of this law are variously interspersed through the books of Moses, and mingled with the precepts of the ceremonial law. And the sum of the first table is given in Deut. 6:5; and that of the second, in Lev. 19:18; but there is only one place in which the moral law is drawn out in particulars, and given by itself with no ceremonial law mixed with it, and that is in the ten commandments.

THE four Gospels were written for a totally different end from that of all other biographies, and needed a totally different style, therefore, from that of other narratives—a style specially adapted to that end. Hence, the words to be recorded must be selected for the biographer by the overruling intellect which held that end in view, that the record might be made with infallible accuracy. Therefore, men of the *literati*, who had definite ideals of their own floating in the mind,

could not draw the character perfectly. But peasants, in the main unlettered, and who had no pattern to imitate in the terrestrial lineage of man, were the only proper masters for the work. And, mind you, they were Jews, and yet they drew him not for the Jews alone, but for all nations—they lived in a remote age, and yet his portraiture stands for all time. Criticism has inspected their majestic figure for 1800 years, with the keenest eye and under most searching lights, but without detecting the slightest blemish. The telescope has detected spots in the sun at high-noon, but the acutest inspection has never found one spot upon the face of God's Anointed. Fishermen have done what no other men ever did. They have drawn a living man of their own acquaintance, all that the living God can be, the one perfect on earth as the other is perfect in Heaven. They have made parchment talk as angel and man never could, and given us a mediator between God and man, as majestic as the Jehovah on whom he lays his divine hand, and as lowly as a little child who takes our human hand in his.—*Dr. Armitage.*

PENALTY OF WRONG DOING.—The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departure from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or however we violate any moral or religious obligation.—*Channing.*

THINGS TO SEE.—If we but saw how the gates of opportunity open and close, how the possibilities of to-day neglected, become to-morrow the things which never can be done; how unused strength wastes away and brings up behind it no other strengths; how the grace that lies about all our occasions, ready to flow upon them at the touches of our diligence, slighted, lifts itself up into the heavens and leaves us in hardness and death; how on the other hand, when used it drops upon us like the rain and distills like the dew; how work done makes work easier; how the voluntary use of "all that is within us" and without us, too, of soul and sinew, of love and thought, of time and strength, and hours of prayer, will bring upon us the gentle pressures of God's newest, freshest grace. If we but saw such things as these what girdings there would be among us.

WHEN a cloud comes between us and the sun, it robs us for the time of the enjoyment of its beams. It does not prevent him from shining, it merely hinders our enjoyment of him. Exactly so it is when we allow trials and sorrows, difficulties and perplexities, to hide from our souls the bright beams of our Father's countenance, which ever shine with changeless luster in the face of Jesus Christ. There is no difficulty too great for our God; yea, the greater the difficulty the more room there is for him to act in his proper character, as the God of all power and grace. It is the privilege of faith to find God behind the cloud in all his faithfulness, love and power.

PULPIT ELOQUENCE.—The great difficulty in pulpit eloquence is, to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves; some preachers reverse the thing: they give so much importance to themselves, that they have none left for the subject.—*Colton.*

WE cannot claim anything as of ourselves. We cannot boast. But may we not in all humility and thankfulness recognize the divine nature imparted to us and the bright prospects set before us? This will not be so much the assertion of self as the assertion of Christ and his religion.—*Watchman.*

A SINGLE sigh breathed from the bottom of a burdened heart is a loud cry in the ear of God.

The Signs of the Times.

"Can ye not discern the signs of the times?"

JAMES WHITE,
J. N. ANDREWS,
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EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

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EVIDENCES OF THE END.

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting and sowing. It is right to eat and drink to sustain nature, but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting and sowing necessary for convenient shelter, food and clothing are right; but the world has gone wholly after these things so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the Judgment. This world is their god, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies," while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." Isa. 13:6, 7. Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it! and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers. And I

will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

Now we hear the peace-and-safety cry from the pulpit, and all the way along down to the grog-shop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say peace and safety, then sudden destruction cometh upon them," The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it as "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hastening unto the coming of the day of God." 2 Pet. 3:12. And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words." J. W.

BAPTISM IN THE EARLY CHURCH.

Wise men do not always reason wisely when their own opinions are in question. That the *Independent* is ably conducted none will dispute. It is also very liberal; sometimes too much so for the benefit of religious truth and practice. We love *liberality*, but do not like it when it approaches to "liberalism," or when it makes concessions to error. The *Independent* does not like to have the Baptists claim that immersion *only* is baptism. From an article in a recent number we clip the following:—

"Prof. Fox objects to our assertion that 'the Baptists are the first and, we believe, the only sect or party in Christendom who ever assumed the position that immersion is essential to baptism.' We shall not question the statement of Dean Stanley about the meaning of the word *baptize* and the practice of the Apostolic church. But, admitting its correctness, we do question whether the Apostolic church went to the extreme of asserting that immersion is essential to baptism. Baptist writers have never shown that such an issue was raised in the early church. It is an issue of modern times. The question here is not one of philology; but it is a question of Church history. We do not raise the question whether the word *baptize* means to immerse or whether that was the practice of the first Christians; but we ask for proof that the first Christians had advanced to the point of asserting that immersion is essential to baptism. Evidently a long period of development was required to reach that extreme position."

We think the *Independent* is quite safe in its position that "such an issue was not raised in the early church." But we think the true reason is the very opposite of that which it gives.

Let Dean Stanley's assertion as to the meaning of *baptize* stand admitted, and we must also admit that the early church was aware of that meaning, for their practice corresponded therewith. Then the following facts stand admitted in regard to the early church:—

1. The early Christians accepted immersion as the meaning of the word *baptizo*.

2. They practiced immersion in the ordinance of baptism.

3. The issue as to whether immersion is essential to baptism was not raised among them.

The reasonable conclusion is found in the following:—

4. The early church admitted that *baptizo* meant to immerse, and practiced immersion as baptism. Therefore the issue whether immersion *only* is baptism was not then raised because "the Baptist position" was not then called in question.

This conclusion must stand unless Dean Stanley's assertions are disproved. But the argument of the *Independent* would stand somewhat after this manner:—

1. The early church believed that *baptizo* meant to immerse.

2. It practiced immersion as baptism.

3. The issue as to whether immersion is essential to baptism was not raised in that age.

4. Therefore they did not consider that immersion is essential to baptism.

If anybody can see logical force in this conclusion they have reasoning powers to which we cannot lay claim. To us the inference of the *Independent* is as just as it would be to assert that George Washington was not an eminent man because nobody denied that he was!

J. H. W.

A GOOD SUGGESTION.

UNDER this head the *Christian Union* publishes the following letter and note on a very important subject. We have many times wondered that ministers care so little for their influence, and have so little regard for the power of their example as to smoke in the sight of their people, and especially before the children of their congregations. We commend the following to the candid consideration of all smoking ministers:—

"Editor of the *Christian Union*:"

"DEAR SIR: I superintend a Sunday-school. Many of the young men who attend come down to the school with cigars in their mouths. Some of the good ladies in the church have requested me to forbid this conduct on the part of our scholars. I desire to respect their wishes, but am not sure that the young men are doing anything out of the way. I do not smoke myself, but many better men do, and seem to think it a good thing. Last year I went on an excursion with a ministerial party. They were representative men in their various denominations, and it is within the truth to say that one-half of them smoked. They did this openly, and in sight of all the men and boys who congregated to see them pass. This occurrence led me to reconsider my former opinions, and to question, after all, which are right, the good women of the church or the smoking boys of the Sunday-school. Now, this question ought to be settled one way or the other by our moral teachers. If smoking is a good thing, they ought, by word as well as example, to encourage the boys in their congregation to learn the habit. If it is a bad thing, and the Christian reformers of our time are right in trying to dissuade men from the habit, then, I say, it is a burning shame that they have not only the evil itself to contend with, but the example of so many of our leading clergymen working continually against them."

"This is a good suggestion. The *Christian Union* advises all smoking clergymen to prepare a sermon on the beauty and wisdom of the cigar or pipe, and preach it to their congregations; and until this sermon is prepared and preached to stop smoking themselves."

J. H. W.

PRACTICAL QUESTIONS.

EVER since Moody and Sankey first commenced revival services in San Francisco about the middle of November, they have continued to draw the crowd. The exercises are ever varied, and the subjects handled in a thoroughly practical manner, so that one never loses his interest to attend. Occasionally, an entire meeting is devoted to answering questions, previously written and sent in. The following, taken from a report of such a meeting in a city paper, contains many sound practical hints, to which all would do well to give attention:—

Q. How shall we keep our children from desecrating the Sabbath?

A. First keep it holy ourselves, and then make it interesting to them. We have at our house what we call a Sunday scrap-book. We put all the pictures in it that we can get, and then set the children to finding texts to suit the pictures. Don't go out riding Sundays, and expect your children to stay at home or to go to Sunday-school. Spend the day with your children, and try to interest them in Bible stories and in good books.

Q. How shall a minister get his church to work?

A. Go to work himself, and then set one member to work with another. In this way both of them will be helped. Find out what every one can do best, and set him to doing it. In the parable Christ said, "To

every man his work." We all have something to do for God—some special service. We are none of us converted to sleep, but all of us to work. The church is not a hospital. Some people complain that no one comes to see them. No one nurses and coddles them. Let such people go to see somebody else. Let them learn the luxury of working for the Lord, and they will stop thinking of themselves and complaining of others.

Q. Do you write your sermons?

A. If I did, I couldn't read them.

Q. How can I get my people to sing?

A. Sing yourself. I sing the best I can, though Sankey don't like my singing. If all will do that the church will be waked up. Methodism used Charles Wesley's hymns and sang its way half round the world. A cold church don't want to sing. It prefers to have a choir to sing for it. But the first impulse of a young convert is to sing. There can't be a revival in a church that don't sing. No one can praise God for me. I can't do it by proxy. At least half of the hymns at each service should be sung by the whole congregation. As a compromise, let the choir sing one or two hymns artistically. In Brooklyn a man testified last week that he was brought to the Saviour by the heart-felt singing of a lady who happened to sit near him.

Q. How shall we get people to the house of God?

A. Visit them, invite them, and then go yourself and bring them. Keep doing this, and they will come to get rid of you. Then, when they come, make it pleasant for them. Have pews for strangers, and let them be the best pews in the church. That is the way they do in Spurgeon's great church in London. Strangers going there are made to feel that they are welcome. So it should be in all our churches.

Q. Should unbelievers lead in the praise of God?

A. No! how can they?

Q. What do you think of church fairs and suppers?

A. In the long run they injure the church. They grieve the spiritual portion of it. They lead to jealousies and heart-burnings. They bring in a worldly element. Ungodly men give fifty cents for a dinner that has cost forty cents, and then boast of their liberality to the church. We should set our faces against this whole business. Better trust in the Lord to provide for carrying on his work than to resort to such expedients.

Q. Should a minister attend funerals on the Sabbath?

A. Certainly; and preach the gospel as plainly as he knows how. He will reach people at funerals that never come to church, and so he has a grand opportunity. But don't pronounce eulogies at funerals. Preach the gospel.

Q. Is it right for a Christian to go to the theater?

A. A lady asked me this question once, and I told her that if she became a true Christian she could go to the theater whenever she wanted to. But when she was converted, she did not want to go. She had something better. If a man or woman is consecrated to God, there will be work for God all the while, and no time for going to the theater. I do not go because I have no desire to go, and no time to go. Let us give our hearts wholly to Christ, and this matter of amusements will regulate itself.

A question in regard to dancing was answered in the same way. A man in Scotland, who was a distiller, asked me to prove from the Bible that his business was wrong. I quoted to him the requirement to do all to the glory of God. I told him that if he could kneel down by each barrel of whisky, and ask God to make it a blessing to the world, then his business was right; but if he couldn't do that, then his business was wrong.

Q. How would you treat backsliders?

A. As the Master did. He looked on Peter. Don't go about reporting bad conduct, but go to the individual in a right spirit of love.

Q. Had children best go to church or Sabbath-school?

A. Go to both. I used to think it hard work; didn't understand the sermon, and hard seats in the gallery. My mother was poor; thought when I got away from home I wouldn't go; but I had the habit, and there was the drawing that way.

Q. Should we scold people for not coming to church and prayer-meetings?

A. Never make anything by scolding, and then the people that we think to scold are not there.

Q. Would you allow unconverted persons to teach in the Sabbath-school?

A. They wouldn't want to where I was. Blind can't lead the blind. If few teachers, double up the classes. God works through sanctified persons. But people may be seeking light who come to teach.

Q. Do collections prevent people from coming to church?

A. I don't think so. Let every one give as the Lord prospers him. Hundreds spend more for tobacco than they do for the church, also for whisky, and billiards, etc.

Q. Is it the duty of church members to attend the prayer-meeting?

A. Not the duty; don't like that word, but privilege, and should be the desire and joy.

Q. How would you get all to take part in the prayer-meeting?

A. I like an open meeting. Some, by taking part will kill the meeting; go to such privately, and get them to clear up their record. Some will talk and

talk stale matter, old experience. I like to give out the subject in advance.

Q. Should the pastor always lead the prayer-meeting?

A. That depends upon how he leads it.

Q. Are teachers' meetings practicable in small towns?

A. Yes.

Q. How shall we get the Sunday-school children to study the lesson?

A. Study it yourself.

Q. How shall we get the children to attend regularly the Sunday-school?

A. Be regular yourself. Also, go and visit them often.

WHY KEEP THE SABBATH?

BY ELD. D. M. CANRIGHT.

WHAT is the object of the Sabbath? Who made it? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. What Bible authority have they for this? Some keep the seventh day, or Saturday. What Scripture have they for that? Here are the facts about both days, as plainly stated in the word of God:—

1. After working the first six days of the week in creating this earth, the great God rested on the seventh day. Gen. 2:1-3.

2. This stamped that day as God's rest-day, or Sabbath day, as Sabbath day means rest-day. To illustrate: When a person is born on a certain day, that day thus becomes his *birthday*. So when God rested upon the seventh day that day became his rest, or Sabbath, day.

3. Therefore the seventh day must always be God's Sabbath day. Can you change your birthday from the day on which you were born, to one on which you were not born? No. Neither can you change God's rest-day to a day on which he did not rest. Hence the seventh day is still God's Sabbath day.

4. The Creator blessed the seventh day. Gen. 2:3.

5. He sanctified the seventh day. Ex. 20:11.

6. He made it the Sabbath day in the garden of Eden. Gen. 2:1-3.

7. It was made before the fall; hence it is not a type; for types were not introduced till after the fall.

8. Jesus says it was made for *man* (Mark 2:27); that is, for the race, as the word *man* is here unlimited; hence, for the Gentiles as well as for the Jews.

9. It is a memorial of creation. Ex. 20:11; 31:17. Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event.

10. It was given to Adam, the head of the human race. Mark 2:27; Gen. 2:1-3.

11. Hence through him, as our representative, to all nations. Acts 17:26.

12. It is not a Jewish institution; for it was made 2300 years before ever there was a Jew.

13. The Bible never calls it the Jewish Sabbath; but always, "the Sabbath of the Lord thy God." Men should be cautious how they stigmatize God's holy rest-day.

14. Evident reference is made to the Sabbath, all through the patriarchal age. Gen. 2:1-3; 8:10, 12; 29:27, 28, etc.

15. It was a part of God's law before Sinai. Ex. 16:4, 27-29.

16. Then God placed it in the heart of his moral law. Ex. 20:1-17. Why did he place it there if it was not like the other nine precepts, which all admit to be immutable?

17. The seventh-day Sabbath was commanded by the voice of the living God speaking from Heaven. Deut. 4:12, 13.

18. Then he wrote the commandment with his own finger. Ex. 31:18.

19. He engraved it in the enduring stone, indicating its imperishable nature. Deut. 5:22.

20. It was sacredly preserved in the ark in the holy of holies. Deut. 10:1-5.

21. God forbade work upon the Sabbath, even in the most hurrying times. Ex. 34:21.

22. God destroyed the Israelites in the wilderness, because they profaned the Sabbath. Eze. 20:12, 13.

23. It is the sign of the true God, by which we are to know him from false gods. Eze. 20:20.

24. God promised that Jerusalem should stand forever if the Jews would keep the Sabbath. Jer. 17:24, 25.

25. He sent them into the Babylonish captivity for breaking it. Neh. 13:18.

26. He destroyed Jerusalem for its violation. Jer. 17:27.

27. God has pronounced a special blessing on all the Gentiles who will keep it. Isa. 56:6, 7.

28. This is in that prophecy which refers wholly to the Christian dispensation. See Isa. 56.

29. God has promised to bless any man who will keep the Sabbath. Isa. 56:2.

30. The Lord requires us to call it "*honorable*," Isa. 58:13. Beware, ye who take delight in calling it the "*old Jewish Sabbath*," "*a yoke of bondage*," etc.

31. After the holy Sabbath has been trodden down "*many generations*," it is to be restored in the last days. Isa. 58:12, 13.

32. All the holy prophets kept the seventh day.

33. When the Son of God came, he kept the seventh day all his life. Luke 4:16; John 15:10. Thus he followed his Father's example at creation. Shall we not be safe in following the example of both the Father and the Son?

34. The seventh day is the Lord's day. See Rev. 1:10; Mark 2:28; Isa. 58:13; Ex. 20:10.

35. Jesus was Lord of the Sabbath (Mark 2:28); that is, to love and protect it, as the husband is the lord of the wife, to love and cherish her. 1 Pet. 3:6.

36. He vindicated the Sabbath as a merciful institution designed for man's good. Mark 2:23-28.

37. Instead of abolishing the Sabbath, he carefully taught how it should be observed. Matt. 12:1-13.

38. He taught his disciples that they should do nothing upon the Sabbath day but what was "*lawful*." Matt. 12:12.

39. He instructed his apostles that the Sabbath should be prayerfully regarded forty years after his resurrection. Matt. 24:20.

40. The holy women, who had been with Jesus all his life carefully kept the seventh day after his death. Luke 23:56.

41. Thirty years after Christ's resurrection, the Holy Spirit expressly calls it "*the Sabbath day*." Acts 13:14.

42. Paul, the apostle to the Gentiles, called it "*the Sabbath day*" in A. D. 45. Acts 13:27. Did not Paul know? or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ?

43. Luke, the inspired Christian historian, writing as late as A. D. 62, calls it "*the Sabbath day*." Acts 13:44.

44. The Gentile converts called it the Sabbath. Acts 13:42.

45. In the great Christian council, A. D. 52, in the presence of the apostles and thousands of disciples, James calls it the "*Sabbath day*." Acts 15:21.

46. Paul read the Scriptures in public meetings on that day. Acts 17:2, 3.

47. The book of Acts alone gives a record of his holding eighty-four meetings upon that day. See Acts 13:14, 44; 16:13; 17:2; 18:4, 11.

48. But Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Acts 25:8. How could this be true if he had not kept the Sabbath?

49. The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect, bearing the same title it had in the Old Testament, "*the Sabbath day*."

50. Not a word is said anywhere in the New Testament about the Sabbath's being abolished, done away, changed, or anything of the kind.

51. God has never given permission to any man to work upon it. Reader, by what authority do you use the seventh day for common labor?

52. As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth after the restitution. Isa. 66:22, 23.

53. The seventh-day Sabbath was an important part of the law of God, as it came from his own mouth, and was written by his own finger upon stone at Sinai. See Ex. 20. When Jesus began his work, he expressly declared that he had not come to destroy the law. "Think not that I am come to destroy the law or the prophets." Matt. 5:17.

We have now presented fifty-three plain Bible facts concerning the seventh day. What will you do with them? Next week we will present the Bible facts concerning the first day of the week.

The Sabbath School.

TWO FRUITFUL TREES.

FOR about two years it has been the custom of the Oakland Sabbath-school to hold quarterly reunions, at which time the officers are elected, the class contribution boxes opened, and any other business transacted. This quarter it was thought best to hold the reunion on the Sunday evening following Christmas, uniting with it exercises appropriate to that occasion.

Preparations were accordingly made, and on Sunday evening the church was crowded. The house was beautifully decorated, and two trees laden with presents adorned the platform. Between the trees an arched motto, "It is more blessed to give than to receive," at once told the object of the gathering. The offerings upon the trees were not for the individuals present, but, like the gifts of the wise men of old, were for the Lord, and consisted of sums of money of from five cents to five dollars, neatly arranged in ornamental receptacles. Over one tree was the motto, "Feed my Sheep." The contributions of this tree were to be appropriated to the church—to the work of painting and repairing the building. Over the other tree were the words, "Feed my Lambs." The proceeds of this were to go toward fitting up the lower room with proper furniture for the primary department of the Sabbath-school, which is rapidly increasing in numbers.

The exercises of the evening were opened by singing, and the reading of the second chapter of Matthew. Then followed the Secretary's report for the year and quarter just closed, after which the Superintendent gave a brief history of the school. After noticing the progress of the work in this city from the time a few first commenced to keep the seventh-day Sabbath about eight years ago, he stated that the first Sabbath-school was organized in July, 1874, with about fifty scholars.

At the beginning of 1879 there were one hundred members, and during the last six months, the records show a steady increase from 123 to 170. This increase may be attributable to either or all of three things: The addition of members to the church, the active labors of a few in distributing the *Instructor*, or to the teachers' meetings which have been held weekly during most of the time, for consultation and prayer.

At the commencement of the year there were, in what is now known as the primary and children's divisions, only 49 members and 7 classes. Now this division shows a membership of 85 with 12 classes, having nearly doubled during the time.

The school at the present time is divided into three divisions, studying three series of lessons. These meet together for the opening and closing exercises, but separate during the class and general recitations,—the first and second divisions going to the lower room. This enables all three of the divisions to engage in a general review of the lesson at the same time without confusion.

Following the remarks of the Superintendent, a roll of honor was read, on which were placed the names of fifty scholars who had attended school during the entire quarter without missing a Sabbath. A careful examination of the records also showed that there were five who had not been absent during the year. Unexpectedly to all, the Superintendent then presented each of these with a Bible "as a richly merited prize for attendance at Sabbath-school without a single absence during the year 1880."

Then followed a song by the children, "No Friend like Jesus," and an address by Prof. Aldrich. He spoke particularly to the children, referring to the fabulous tales of Santa Claus, and the desire that children often have to see this strange personage, and travel with him from place to place with presents for other children. He then congratulated them upon having turned into Santa Claus themselves, and hoped they would all realize the truth of the motto before them, "It is more blessed to give than to receive."

The gathering of the fruit was one of the most interesting parts of the exercises, and considering that quite a sum had just been raised by subscription for church repairs, the yield of \$182 was unexpectedly good.

All present seemed to enjoy the occasion, and it is to be hoped that the result will be seen in an increase in numbers and in regularity of attendance at the school during 1881.

THE MINISTER AND THE SCHOOL.

THERE is truth, if not the whole truth, in Dr. Tyng's position on this subject. The pastor of a church is the natural, perpetual, *ex-officio* superintendent of its Sabbath-school. Few pastors, indeed, have the physical strength, even where they have every other qualification, to go through the details of actual supervision, as Dr. Tyng does. Yet every pastor, who is wise, will keep himself in constant, living contact with his school. He should be in it some portion of the time every Sabbath. He need not burden himself with the care of minute supervision. But he should know every teacher, and if possible, every scholar. He should know what is going on in the school, what they are studying, what hymns they sing, what they are doing in the way of benevolence. He should every Sabbath catch fire from the warm, young hearts there assembled, and let his own heart give back an answering glow. He should move in and out among the classes in kindly and genial sympathy, giving and catching sunshine by his presence. A half hour so spent by the pastor is better preparation for the pulpit than studying points of elocution in his chamber, or practising posture and gesticulation before his mirror.

That in which preaching usually is most deficient, is want of sympathy between the speaker and his hearers. There is often an awful, impassable gulf between the pulpit and the pew. The familiar intercourse of the school-room helps to bridge over this gulf. The teachers and the children, who form no inconsiderable part of the congregation, feel that the speaker in that distant pulpit is not so far off, after all. He is the same kind friend who has just given them a cordial greeting, a pleasant smile, a warm pressure of the hand. His words come to them as a fresh coinage from the heart.

This is not all. The effect is still more marked upon the speaker. The preacher cannot help being warmed up with his solemn message, when delivering it to those among whom he has just been mingling in loving and familiar intercourse. Not only by this constant intercourse with his school, is the minister's heart warmed and set aglow for the actual delivery of his sermon, but the school furnishes him with a perennial source of subjects for discourse. There are two volumes in which the minister finds his text. One is in the leaves of his Bible, the other is in the hearts of his people. No portion of his people open their hearts with so warm and ready a sympathy as those in the Sabbath-school. There the practiced eye of the wise and thoughtful pastor sees what truths most need present illustration and support, what errors need to be refuted, what influences are to be resisted, what mining is to be countermined, when the promises, when the warnings of the gospel are to be pressed. The school is to him the unerring pulse by which the life of the great congregation may be read, and its spiritual wants predicated.

I have never known a Sabbath-school, in which the pastor thus regularly identified himself with its general life and movement, which did not yield abundant fruits in the way of conversions and additions to the church. It is hardly possible, in the nature of things, that preaching under such circumstances can be without fruit. The school furnishes the sunshine and the rain, under whose genial influences the soil is best prepared and the seed most surely germinates.

In every community, there are families, worldly people, who are not connected with any church, who attend stately no place of worship. The pastor finds in his Sabbath-school just the agency for bringing such families within the pale of gospel influences, and finally within the church. Children are naturally social and gregarious. The children of worldly parents are easily drawn into the school. If the pastor is there to meet the children and to win their love, the way is not far to the hearts of the parents. I believe the records of every growing church will show that more families from the world are brought into the church by the agency of the Sabbath-school, than by all other causes. But in order to the school producing such results, it must enjoy the continual presence and the active co-operation of the pastor.

PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "Oh," he said, "I can always find a quiet spot at the mast-head."

The Missionary.

THE YOUTHFUL DAYS OF JOHN AND CHARLES WESLEY.

BY ELD. S. N. HASKELL.

SAMUEL WESLEY's home, the Epworth rectory, was twice fired at night by the rabble. The second time it was entirely consumed, together with its furniture, and the books and manuscripts of the rector, the family barely escaping. Mrs. Wesley was in feeble health, and, unable to climb with the rest through the windows, she was thrice beaten back from the door by the flames. Committing herself to God, she at last waded through the fire to the street. It was found that one child was missing. The father attempted several times to pass up the stairs to rescue him, but the consuming steps would not bear his weight. He returned in despair, and kneeling down upon the earth, resigned to God the soul of the child. Meanwhile, the latter waking from his sleep, and finding his chamber and bed on fire, flew to the window, beneath which two peasants placed themselves, one on the shoulders of the other, and saved him at the moment the roof fell in and crushed the chamber to the ground.

"Come, neighbors," exclaimed the father as he received his son, "let us kneel down and give thanks unto God; he has given me all of my eight children; let the house go, I am rich enough." This child was John Wesley. In after life, he had the emblem of a house in flames engraved on one of his portraits, with this motto, "Is not this a brand plucked out of the fire?" This providential escape, in his sixth year, gave him an early impression that God had a special work for him to perform. His mother, partaking of the same, felt herself called upon to specially consecrate him to God.

In the early life of Charles Wesley, he was also, at one time, apparently lost to the cause which he afterward espoused. While in school, Garret Wesley, of Ireland, proposed to adopt him, and settle upon him his rich estate. This proposition seems to have received the approval of Charles Wesley's father, but it was finally declined by Charles himself, who, as his brother John remarked, thus made a fair escape from fortune. The refusal of such an offer as this, by a young man who had all his days suffered the inconveniences of poverty, cannot be explained from a worldly stand-point. His subsequent history, however, throws light upon the motives which actuated him, and reveals the fact that a useful life in the cause of God was considered more desirable by him than wealth and earthly greatness. By the time the Wesley's were abroad founding Methodism, the young man who was adopted by Garret Wesley, in Charles Wesley's stead, had entered Parliament. Under George II., he became Lord Mornington, and was the grandfather of the Marquis of Wellesley, the governor-general of India, and of the Duke of Wellington, the conqueror of Napoleon. Had Garret Wesley's wish been accomplished, the hymns of Charles Wesley, as well as the name of the Duke of Wellington, might never have been known to the world. From the stand-point from which people viewed matters in those days, it would seem that of the two persons, Charles Wesley and the adopted son of Garret Wesley, the latter became the most distinguished and honored, but to us it seems otherwise. The name of Wesley is now recognized and honored in every Christian community, while that of the former is almost unknown.

God preserves the reputation of those, who, seeking to do his will and to honor him, relinquish all claims to worldly distinction and fame, even though their names may be for a time covered with reproach for Christ's sake. Those whom God has called to lead out in great reforms, have never been appreciated at the time in which they lived, but afterward generations rise up and call them blessed. In the life to come, also, they will shine with the brightness of the firmament forever and ever, while the favored ones of earth who have sought only worldly honor and distinction, will be lost in darkness and death, and their names forgotten.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "I have seen the

wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him but he could not be found."

OUR V. M. SOCIETIES.

THE members of our V. M. societies are expected to be vigilant in their efforts to advance the cause of present truth, and surely much has been accomplished by them in the past. These societies occupy a very important position in the work; not only in bringing people into the truth, but in preparing the way for our ministers, by entering fields as yet inaccessible to them. The leaves containing precious truths are being scattered over the whole civilized world. In this way these societies are doing the pioneer work in the cause.

Those who first entered upon this work, little realized the importance to which it would eventually attain; but through the manifest providence of God it has become a mighty lever in extending our views. Many become interested and embrace the truth before ever having seen one of our people. These cases are by no means rare, as any of our general meetings will testify. When we see evidences like these of the efficiency of this branch of the work, our heart rejoices, and we feel like urging all to bear a part in the work, that they may share in the blessing. Correspondence, in connection with the use of the Signs and tracts, has been the means of enlightening many; and as these usually make good workers themselves, the extent of the influence we have made is constantly increasing.

Much home missionary work may be done, and good accomplished, if we are but watchful of our opportunities. Those among us who are falling behind, should be assisted by every means in our power. If our conduct toward them is guided by true brotherly love, and we partake of the spirit of Christ, we cannot fail of being a benefit to them. If they are not taking our periodicals, they should be urged to do so, and if unable to pay for them, our brethren should see that they are supplied. They should have the *Review* especially, as this is essentially our church paper, and contains just what is needed to enable them to realize the importance of the work, and to keep them awake to the advancement of the third angel's message. This work lies at our door, and we shall be held accountable for our influence in these things. "Am I my brother's keeper?" was offered as an excuse long ago, and perhaps has eased the conscience of many since that time who have shirked responsibility; but it will not pay to make it now any better than when it was first uttered.

There is another feature which comes within the province of our V. M. workers, and that is to interest themselves in those isolated brethren who are deprived of the society of those of like faith, and from all church privileges and advantages. Your letters and evident interest in their welfare may be a source of great encouragement to them. It is very important that these also have our periodicals and standard works, that they may understand how the work is going and keep in harmony with our people. These through your influence may be brought to see the importance of the missionary work, and help in extending the light to others. The present is a good time in which to consider these things.

Our missionary efforts seem to have centered in these societies, and through them we look for much of the prosperity of the cause. A new year has been ushered in, and shall we not engage more earnestly in this work? Let us seek the blessing of God and strive to have this year show that we have made some advancement, for this is indeed a work of progression. When we consider the extensive field that is before us and the great harvest that is so nearly ripe, we can but thank God for every means that will avail in gathering sheaves into the heavenly garner. Let all the officers and members of these societies arouse and an extensive work will soon be wrought. Shall we do it?

BARBARA C. STICKNEY.

ON the tombstone of Rev. Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and through the grace of Christ, though unworthy, I shall reign."

NEVER give up while life shall last!

Temperance.

WOODLAND HEALTH AND TEMPERANCE CLUB.

SATURDAY evening, Dec. 18, the Woodland Health and Temperance Club held its last public meeting for this year in the Adventist church. The leader of the Club called the meeting to order, and gave out the song "For God and the Right," from "Temperance and Gospel Songs," which was sung by the congregation, and was followed by a fervent prayer by Eld. J. L. Wood. The Secretary being absent, the minutes of the last meeting, held Aug. 31, 1880, were read by the leader. Next followed that popular and stirring temperance piece entitled "Dare to be a Daniel," which was sung with spirit by the congregation.

A short but impressive temperance discourse was then delivered by Eld. Wood, who took as the basis of his remarks Prov. 23:2: "Put a knife to thy throat, if thou be a man given to appetite." He spoke of the power that perverted appetite has over a great portion of mankind, not only for liquor and tobacco but also for other substances which have an injurious and often fatal effect upon those who indulge in their use. He also showed how filthy and disgusting persons become who indulge in such poisons, and also stated that tea was often prepared in such a way as to contain filthy and even poisonous substances. Many good points were made showing the value of temperance in all wholesome foods and beverages, and the destructive consequences of intemperance, but we have neither time nor space to mention them.

After the discourse a beautiful piece entitled "Heaven's Pearls," from the temperance song book, was sung as a duet, making a pleasing feature of the evening's entertainment. Then temperance recitations were given by two little boys who did credit to themselves, followed by the temperance song, "Little Drops," the last verse of which is,

"Little drops of brandy,
Little drops of rye,
Make the mighty toper
And the rummy eye,"

Containing sober facts clothed in humorous language.

The Constitution and By-laws of the club were then read and explained by Bro. Wm. Saunders, at the conclusion of which the leader called upon persons in the audience for general remarks, to which M. C. Winchester, of Knights Landing, a champion worker in the temperance cause, responded by showing the alarming extent to which the evils of the liquor traffic had progressed in the State, but assured us that the temperance people of California were making progress in their efforts to eradicate those evils, and that in the near future California would fall into line with Iowa, Kansas and other States that had recently expressed at the ballot-box in favor of prohibition.

Rev. E. M. Stuart also responded, and in his remarks stated that some newspapers in this State had become alarmed at the progress of the temperance cause, and feared that she would become as bad as Maine with her severe prohibitory laws, which the speaker hoped would soon be the case. He stated that he resided eighteen years in a large town in that State, during which time he never saw a saloon nor a place where liquor was advertised for sale, and only two or three drunken men.

At the conclusion of the interesting remarks by these gentlemen, the solicitors obtained four signers to the Teetotal Pledge and two to the Anti-Whisky. One dollar was received for certificates, and 350 pages of temperance tracts were distributed among the audience.

There are now 112 persons enrolled as members of the club, 64 of whom are full members, having signed the Teetotal Pledge. During this year four have broken their pledges. The next meeting was announced to take place on the 15th of next January. The closing piece, "Work," was sung and the audience dismissed with the benediction. The meeting was pronounced a success by many who were present, the chief regret expressed being in regard to the inclemency of the weather, which prevented a full attendance.

J. G. OVERSHINER, Sec. pro tem.

RUM costs more than food and clothing.

"LOCAL OPTION" AT DINNER.

AMONG the customary arrangements for the annual meetings of the British Medical Association, a very large and influential body of physicians, a dinner fills an important place in the program. To many of these doctors a dinner without wine would be like the omission of Hamlet from the play; others are disposed to consume a smaller quantity of wine than formerly, and some have become total abstainers. Hitherto the price of the dinner ticket has included the wine and liquor bills. This year it was proposed that hereafter the price of the annual dinner ticket should not include the wine charges. After a prolonged discussion, it was resolved, on motion of Dr. Norman Kerr, "that, in the opinion of this meeting, the price of the dinner ticket should not include a charge for wine, and the committee and council are requested to arrange for this in the future." Those who choose to take wine hereafter will do it on their own responsibility and at their own cost. This is another gratifying sign of progress in the sphere of medical temperance opinion in Great Britain of which American physicians would do well to take note.

PHYSICIANS who claim that the use of alcohol is so often a necessity, will please read the following: In 1873 a new hospital, called The London Temperance Hospital, was opened in Gower Street, London, for the treatment of medical and surgical cases without the ordinary use of alcohol. The rules of the institution provided that in extraordinary cases alcohol might be used, if in the opinion of the medical officers such use was necessary. During the seven years ending November 10, 1880, the number of patients treated amounted to 9,239, and in only one of these cases did the medical officers think it advisable to use alcohol, and in that the result was not found to be beneficial. It has recently been found necessary to erect new buildings to accommodate the increasing practice of the hospital.

ANGELS DO NOT CHEW.—A Methodist minister, Rev. Mr. H—, was a good man but rough in his ways, and very fond of chewing tobacco. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp looking old dame answered his summons. He asked for shelter. "I don't know you," she replied, suspiciously. "Remember the Scriptures," said the dominie, "'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'" "You needn't say that," quickly returned the other; "no angel would come down here with a big quid of tobacco in his mouth!" She shut the door in his face, leaving the good man to the mercy of the rain and his own reflections.—*Youth's Companion*.

In England, under the administration of William Pitt, for two years or more there was such a scarcity of wheat that, to make it hold out longer, Parliament passed a law that the army should have all their bread made of unbolted flour. The result was that the health of the soldiers improved so much as to be a subject of surprise to themselves, the officers, and physicians. These last came out publicly and declared that the soldiers were never before so robust and healthy, and that disease had nearly disappeared from the army. The civic physicians joined and pronounced it the healthiest bread, and for a time it was used almost exclusively.

THE way to grow old is to be economical of life. If it be carelessly squandered in any way it cannot last so long as it otherwise might. Overwork kills a few; over-worry kills more, because it is more depressing and exhausting. The indulgence of the appetites and passions is still more fatal. Men who eat more than they need, drink more than is good for them, and indulge in other kinds of riotous living, spend life as they spend money.

At Beaver Dam, Wisconsin, a mother and son died recently of trichina. A piece taken from the dead boy's arm was alive with parasites. At latest reports two members of a neighboring family were dying from the same cause, and there was great consternation in the place.

It is said that the Washington police are afraid of making descents on gambling saloons lest they catch Congressmen. All the more reason why they should make the raids.

The Home Circle.

WORK.

If some great angel spake to me to-night
In awful language of the unknown land,
Bidding me choose from treasure infinite,
From goodly gifts and glories in his hand,
The thing I coveted, what should I take?
Fame's wreath of bays? the fickle world's esteem?
Nay, greenest bays may wave on brows that ache,
And world's applauding passeth as a dream.
Should I choose Love to fill mine empty heart
With soft strong sweetness, as in days of old?
Nay; for Love's rapture hath an after-smart.
And on Love's rose the thorns are manifold.
Should I choose Life with long-succeeding years?
Nay; earth's long life is longer time for tears.

I would choose Work, and never-failing power
To work without weak hindrance by the way,
Without recurrence of the weary hour
When tired tyrant Nature holds its sway
Over the busy brain and toiling hand.
Ah! if an angel came to me to-night,
Speaking in language of the unknown land,
So would I choose from treasure infinite.
But well I know the blessed gift I crave,
The tireless strength for never-ending task,
Is not for this life. But beyond the grave
It may be I shall find the thing I ask;
For I believe there is a better land,
Where will and work and strength go hand in hand.
—All the Year Round.

A CHRISTIAN BABOO'S IDEAS ON MODERATE DRINKING.

I WAS greatly shocked to learn that two intelligent Christian ladies of my acquaintance—one or them an eminently successful Bible reader, and the other occupying an influential official position—were in the habit of using ale and beer as a beverage. Involuntarily expressing my astonishment, and uttering protest, I found that both were prepared to defend the practice from a sanitary point of view, under sanction of a physician, while both referred to eminent ministers who indulge in wine as a promoter of digestion, and a tonic agent.

While preparing from a scientific stand-point a statement of facts to embody in personal friendly notes to these ladies, the subject was one evening brought up in a social group of active Christian ladies, of which that eminent missionary, Miss H. G. Brittan, was the center.

An intelligent, practical woman, who was in the habit of contributing largely to home mission work in its various branches, spoke, with much perplexity evident in her tone.

"In city mission work, in the forlorn homes of Sunday-school and industrial-school scholars, and in nearly every branch of Christian work we take up," said the lady, "we find our efforts counteracted by the evils of strong drink. It does seem like treason in the camp for any of our sisters in work to tolerate it, much less defend its use by word and personal example. In all your 'perils by land and by sea,' Miss Brittan, your dangers in African jungles and adventures on 'India's coral strand,' be thankful you never had the insidious and powerful monster intemperance to fight!"

"And have I not had the enemy to battle—and without your weapons too?" said Miss Brittan. "Don't you know what we missionaries have had to suffer on account of intemperance? 'Perils by sea,' encountered with a drunken captain and crew, are not as common now as during the years of my earlier voyages." And the speaker sketched vividly some of her experiences under such circumstances, when day after day the ship seemed likely to go to the bottom.

"But," added our graphic story-teller, "it is in just the way that you are beaten back in your endeavors here for the masses, that we in other lands are met by the same evil," and here she told the following story, which is given, almost without exception, in her own language.

"At the native orphanage belonging to the Scotch kirk in Calcutta, I found that the principal teacher that the children had was a catechist, one of the best native preachers, they told me, belonging to the Scotch kirk. He could preach exceedingly well, and had been a preacher and teacher for twelve years. His wife, Elizabeth, was one of my zenance teachers, a very nice little woman. They occupied rooms down-stairs on the same floor with the orphans. At this time I was taking charge of the school for some weeks during the superintendent's absence, she having gone for a rest. I had this catechist at the time as my teacher in the Bengali language. Once or twice when he came to me I thought he

acted in a very silly manner, and I began to suspect him of drinking, but was almost angry with myself for the suspicion, as I had heard he was such a good man. One day, however he came to me in such a condition that there was no doubting the fact. I immediately ordered him to his room, and sending for his wife, I asked her how long her husband had been in the habit of drinking. She burst out crying, and said: 'Oh, for many years. But, O ma'am, he is so much better now; he is not bad nearly so often as he used to be.'

"Why, Elizabeth! does Dr. H. [the minister of the Scotch kirk] know this?"

"Oh, no, Ma'am Sahib—and, oh, don't you tell him! Miss H. [the lady superintendent whose place I was just filling for a short time] would never tell of him. Twice she has paid the money herself to get him out of prison, when the policemen have taken him up, so that Dr. H. should not know."

"Well, Elizabeth," I said, "I will never do that. Do you know it is a dreadful and wicked thing for him, a teacher, a minister, a preacher of the gospel, to be a drunkard—for the children, the servants, and all those he preaches to, to know that he is a drunkard? Oh, it is dreadful! It will do so much harm to the cause of Christ."

"The poor woman fell at my feet, and pleaded with me not to tell of him this time, for what would become of herself and her children if Dr. H. knew it and turned him out."

"I waited till he was perfectly sober, and then sent for him. I wished to have a long and serious talk with him. I was astonished at the bravado he manifested. I tried to show him the great sinfulness of his conduct before God, but he resolutely denied that it was a great sin. It was a little fault, to be sure, it was a little fault, but he did not consider it a great sin at all, though he did not attempt to deny that he was often perfectly drunk, and that when he was so he was ready to kill anybody, and had been put in the lock-up several times in consequence. I tried to show him kindly the evil of his course, but at length he got quite angry, and said he did not know why I talked to him so; that he only did what every other Christian did, that there was not a Padie Sahib [minister] in Calcutta but what did just the same, only I had not happened to see them when they had taken a little too much. I was shocked and indignant, and asked him how he dared say such a thing. He laughed a most scornful laugh, and said to me: 'Now I ask you, do you dare tell me that Dr. H., and Dr. S., and Dr. L., and Mr. N.,' and he went on enumerating all the English clergymen of the different denominations, 'do not each and every one of them drink wine and beer every day?'

"I winced and had to answer that I knew they all did. 'But,' I said, 'they only take a little; just what is needed, they think, for their health; they never get drunk.'

"He laughed again. 'I never,' he said, 'take anything like as much as they do; and is it my fault if it upsets me a little sooner than it does them? My head is not so strong as theirs. I can't bear as much as they do; and if I take two glasses of wine, and it makes me behave a little foolish, you say it is a great sin, while because their heads are a little stronger, they may take five or six glasses, and yet it is no sin. Besides, how can you tell that they do not sometimes take a little too much and forget themselves, the same as I do? Of course they would not let you see them in that state; it was only by accident that you found it out about me.'

"I found it was useless to argue with him. He had, as he said, the example of all the clergymen and Christians in India for what he did."

"A few nights afterward I spoke of this [not telling who the man was], when I was pleading the cause of temperance at our Bible meeting, where there were eighteen ministers and professing Christian men; I really believe all present were Christians; but instead of taking shame to themselves for such an example, they exclaimed at the impudence of the fellow! And when I quoted what St. Paul says—'If meat make my brother to offend I will eat no meat'—they all told me I was ridiculous, and that it was really fanatical of me to think that they must give up that which was essential to their comfort for such a fellow as that."

"And yet," I said, "many of you have given up home, and friends, and earthly comforts, to come out here to win these souls to Christ, and

yet you are not willing to give up this one little thing for Christ."

"I saw I had no power; they all voted me a fanatic on that subject. Oh, how is Christ wounded in the house of his friends!"

"I felt it my duty to tell Dr. H. of the Scotch kirk all about it. He was deeply grieved; he had always placed such confidence in the catechist. He decided to wait and see if my remonstrance had any effect, and desired me to report to him at once if I found the man in that state again, as then of course he must dismiss him, for a drunkard could be neither a preacher nor a teacher."

"A few nights after, I was awakened between twelve and one by the most frightful screams and tumult, partly within and partly without the house. I threw on my dressing gown and slippers, and rushed down. There was our Christian Baboo, our catechist, furiously drunk—mad with intoxication—fighting with the servants. He had been out it seems to the servants' room dancing around with a large carving-knife. His wife, with her babe, had rushed for safety into the children's dormitory, and it was the shrieks of the frightened children and his efforts to break open the door that had aroused me. My heart sank within me, but as soon as the infuriated man saw me he marched off to the other end of the garden. I went down after him, followed by two or three of the servants (one I had sent to call a policeman, but as usual they preferred to keep out of harm's way, and it was not until all danger was over that one appeared). I went to our teacher and catechist. He was dancing around like a maniac, brandishing the knife, his eyes glaring furiously. I demanded that he should give me that knife. They are all afraid of an European no matter whether a lady or gentleman, when a tone of authority is used. I told him it was my knife, and asked him how he dare steal it. The servants stood at a little distance trembling with apprehension. They afterward said they were dreadfully afraid he would kill me. At the time I had not a bit of fear, though in just thinking it over afterward I was very much frightened. When I had spoken to him he lowered the knife. He was a tall man, over six feet high. Then he looked at me with a silly ridiculous leer, and demanded who I was. I spoke very angrily, told him not to make such a fool of himself, but to give me my knife instantly. He looked at me very impudently for a moment, then suddenly, with an attempt at the most graceful politeness, handed me the knife, which I instantly gave to one of the servants to lock away safe. The Baboo then began what you might call a wild Indian dance, whooping and yelling, like the veriest savage. We were a long way off from any European dwelling, and there was no one I could sent for. I waited quietly until his savage dance was over. It seemed as though it would never stop, but as soon as he paused for an instant I went right up to him and caught hold of his arm, and in the most authoritative tone I could command, ordered him immediately to his room. Again he looked at me with a half-daring half-subdued manner, and shouted: 'Who are you?'

"One whom it would be better for you to obey, instantly," I said, and urged him toward his room, the servants following close after me.

"We at length got him into his room, and after we had well barred and bolted him in, a policeman made his appearance."

"Think of such a spectacle as that witnessed by those heathen servants and the children whom we were trying to train to be Christians. And this man a professed Christian teacher, a catechist, one who insisted that he did nothing more than every Christian man or minister did, but that the effect was simply different in degree; that he did not take as much as they did, only his head was not quite so strong as theirs, and that very likely outward effects were marked with them occasionally only that there were no witnesses."

"English Christians, so far as my observation has extended, universally feel that they must drink. There was one true, noble man there, Mr. Robert Sest Monief, all honor to him, who had the courage to bear the scoffs and jeers of those who called him a fanatic, because he believed it a sin to set such an example to those poor natives. I am thankful to say that few, very few, if any of our American missionaries ever touch a drop of wine in that land except as medicine."

"I was invited," said Miss Brittan, in conclu-

sion, "just three months before I last left Calcutta to a little dinner party. There were seven gentlemen present; six of them were either English clergyman or missionaries, and at each person's side were set five glasses. The largest one was used for beer or claret: the others for port, sherry, champagne and masasihino, and every glass was used by each person present except myself; and when it was seen that I took nothing but water, a clergyman said to me, with a supercilious smile: 'O, that is one of your American absurdities. I should have thought you would have gotten over it by this time!'"

"This is the moderate drinking indulged in by professing Christians that these poor heathen witness, for there were eight or ten servants around the table. I wish that advocates of moderate drinking could have witnessed its influence as an example as I did that night in its effects upon that poor, wretched preacher of the gospel. The result was he had to be degraded from his office as a preacher, he lost his place as a teacher, and soon died an awful death of delirium tremens; while the head of that church, the minister who had to degrade him from his office, and whose example he pleaded as an excuse, still continues his moderate drinking. The Hindoos, you know, had a proverb before the mutiny, that 'If every Englishman should leave India there would be nothing to show they had ever been there but piles of empty bottles.'"

After the conclusion of Miss Brittan's recital there was a pause in the circle, which was composed of Christian workers in different departments of labor. The silence was broken by the thoughtful, emphatic inquiry from one of the number: "Isn't the real battle for foreign missions as well as home mission work to be fought by the two great Christian nations, America and England, right at their own thresholds in crushing out this evil of intemperance?"—*Mary E. Comstock, in Arthur's Home Magazine.*

ITEMS OF NEWS.

—There were 99 deaths in San Francisco last week.

—There are twenty-three branches of the Irish land-league in California.

—The population of Berlin, Prussia, is 1,118,630, having doubled since 1860.

—The California Legislature convened on the 3d inst., for a session of sixty days.

—The National Temperance Society has called a convention for June 21, at Saratoga.

—The king of Belgium is said to have subscribed for \$2,000,000 worth of Panama canal stock.

—At a recent heathen festival in India, the offerings to the idol were valued at \$1,000,000.

—A dearth of coal in Nebraska, where the weather is severely cold, has caused much suffering.

—The 260th anniversary of the landing of the *May Flower* was celebrated at Plymouth, Dec. 21.

—The persecution of Christians in Macedonia, continues with severity. Large numbers are exiled to Asia and Africa.

—The London *Times* says: "The finances of the United States may excite the envy, not only of England, but of Europe."

—There is to be a "Congress" (not a "Conference," as some papers have it), of all branches of Methodism in London, next September.

—San Francisco reports 16 rainy days in December, and a rainfall of 12.33 inches. The highest temperature was 61°, and the lowest, 42°.

—There are 230,000 Jews in the United States, and California has 18,500 of them—a greater ratio to population than any State in the Union.

—Sarah Bernhardt, the famous and infamous French actress, played twenty-four nights in Booth's theater, New York, and the receipts were \$98,000.

—The State Horticultural Society is considering the matter of destroying noxious insects, and the Legislature will be memorialized on the subject.

—Congressman Page has introduced a joint-resolution, to make the anniversary of the discovery of America, by Columbus, a national holiday.

—The average production of the mines of the United States during the last seven years has been \$40,000,000 in gold and \$38,750,000 in silver per annum.

—The Esquon ranch, Butte county, containing 16,000 acres, has been purchased by Leland Stanford for \$350,000. It is to be used for a stock farm.

—The N. Y. *Tribune* says of Mrs. Southworth's forty-two novels, that, "put up in a dry goods box, they would make a fine present to a gentleman of leisure."

—"Mark Twain," author and humorist, is said to be losing his reason. He is subject to strange illusions; sometimes he imagines he is an editor, sometimes a church deacon, and recently he was found standing on a box, fancying himself an Egyptian obelisk.

—The extraordinary calls for English troops in Ireland and Africa, have necessitated calling out the militia, for the first time since the Crimean war.

—In Berlin, Dec. 19, a meeting of 2,000 persons passed resolutions in favor of suppressing the liberty of the Jews, and to buy nothing from Jewish shops or firms.

—The Supreme Court of California has decided that a railroad company is not responsible for goods accidentally destroyed by fire while deposited in its warehouse.

—The total issues of the American Baptist Publication Society, for the past year, were equal to 364,635,000 pages—nearly a million of pages per day, Sundays and all.

—The British Columbians are getting very indignant at their treatment by the Dominion government, and the Victoria *Colonist* boldly talks independence or annexation to the United States.

—The Parker Memorial Chapel, Boston, which cost \$110,000, is to be sold to a leading Spiritualist for \$15,000. The reason assigned is the rapid multiplication of Unitarian churches in that city.

—The Supreme Court of California holds that, if parties will engage in betting, they must rely upon the honor of their adversaries, and not look to the courts for relief in the event of its breach.

—On Monday morning after Christmas, 168 persons were arraigned in the San Francisco Police Court for drunkenness. And this number includes only those who exposed their condition on the streets.

—A Dublin correspondent says that the revolver has superceded the spade as an agricultural implement in Ireland. Tenants, who are willing to pay rent, are afraid to do so for fear of their neighbors.

—Unusual cold weather, during the past week, is reported from the Eastern and Southern States. As far south as Florida the orange trees were badly injured by frost. During the same period, unusually warm rains have visited California.

—Riotous conduct at the most prominent public universities, is becoming so common as to be merely paraphrased by the newspapers as something to be expected as a matter of course. There was recently an affray at the University of Pennsylvania, in which thirty policemen took part, and were defeated.

—The virgin soil of America this year has produced 500,000,000 bushels of grain,—the largest yield that America has ever produced. Of this amount fully 300,000,000 will be required for home consumption, and 200,000,000 will go abroad.

—In September, October and three weeks of November there were over one thousand cases of diphtheria in New York City, with the large proportion of four hundred and thirty-one deaths. In one week there were one hundred and fifty cases.

—In the proposed new criminal code which will shortly be debated in the Spanish Chambers, there is a provision for punishing dissent from the Roman Church with imprisonment. This looks toward a resurrection of the persecution which Protestantism formerly received in Spain.

—An artful way of concealing small-pox cases, was recently discovered in San Francisco. One Chinaman died of consumption, and another of small-pox. Two certificates were procured from different physicians as to the cause of death of the consumptive, one of which was used to get a permit to bury the small-pox victim in the cemetery.

—From the *Newspaper Annual* for 1880, we learn that there are published in the United States 10,100 papers and magazines, of all classes. Of these, the Western States, beginning with Ohio and extending to the Pacific coast, have 4,855, almost one-half of the whole number. The Southern States have 1,730; New England, 818; and the remainder belong to the Middle States.

—The London *Economist* estimates that the immigrants coming to this country during the current year bring with them \$35,000,000 in specie, while the average value to the United States of each person in adding to the productive resources of the country is \$940, so that the number landing this year constitute an "actual or potential addition to the wealth of the country" of \$100,000,000.

—The acquittal of Schroder, the slayer of Dr. Le Fevre, in Oakland, continues to excite popular indignation. The *Times* says it is in order "to prove that Cain was a victim of transitory mania. The evidence in support of that plea is overwhelming, and if he were to be tried before an Alameda county jury, he would certainly be acquitted. It is unfortunate for the patriarchs of old, that there were no physicians among them who could explain the peculiar nature of this mania."

—A New York paper states that "Italy has 29,500,000 acres of uncultivated lands. Her people are not specially addicted to hard work. Agricultural improvements have not been introduced into the country. They are strangers to our modern farming inventions. But now a law has been passed compelling owners of real estate to cultivate it. With compulsory education and compulsory farming, Italy may yet take her place by the side of France as one of the most prosperous nations on the continent."

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In addition to the above, we will send the following valuable Health Books for one dollar:—

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Address, **PACIFIC PRESS, Oakland, Cal.**

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 6, 1881.

THE NEW YEAR.

WITH this issue the SIGNS enters upon its seventh volume. We will not consume time or occupy space in recounting the labors and trials of the past; but here we will raise our Ebenezer, mindful that "hitherto hath the Lord helped us." The experience of those at the head of the work is that the blessing of God has attended the publication of this paper from its incipency, and that without His help the venture must have proved a failure. And the many approving testimonials of those who labor for and with the SIGNS give evidence that they, too, recognize in its circulation the hand of God. And to these might be added scores of acknowledgements from strangers in all parts of the world, assuring us that its truth-laden pages have been to them a source of light and comfort and hope.

But, while our readers may be wishing us a "Happy New Year," and God-speed in spreading Heaven's last message to dying man, they may be asking: How fares the office of publication? We answer, we are of good courage in the Lord; we are blessed with plenty of work, and during the past six months have been enabled to add much to our facilities for working.

There are now employed in and around the Pacific Press Publishing House, an average of sixty persons, and all have plenty to do. With the commencement of the new year, we are segregating as far as possible the different departments, and placing each upon its own footing, with a view to making each one self-supporting. Our great want in the past has been efficient heads for all the departments, but we are now able to report encouraging improvement in this respect.

Our book bindery, which for some time suffered great embarrassment for want of a thorough manager, interested in our cause, is now well provided with efficient help, and we can vie with any establishment on the coast in quality of binding, gilding, blank-book making, or paper ruling. This is an important item in a publishing house.

Our book-selling business has been set apart under an experienced manager, and we have inaugurated an extensive subscription book scheme, which we hope will not only greatly increase the circulation of our publications, but give to the establishment in time a lucrative source of revenue.

Our job printing, which has long been our principal means of support, is still at the head, and commanding increased patronage. We have, as regular publications for patrons, two large sixteen-page monthly papers, an eight-page monthly, an eight-page semi-monthly, and two monthly magazines, and our regular list of patrons for miscellaneous job work includes some of the heaviest firms in the two cities of Oakland and San Francisco. Besides this, our style of work is beginning to attract orders from other cities throughout the State.

While we are still bearing heavy financial burdens, consequent upon improvements and equipments, we have the consolation of knowing that these causes of outlay will not be so heavy in the future. We are willing to work hard and do our part, by the help of the Lord, and with the earnest prayers and reasonable help of those in sympathy with the cause espoused by the SIGNS, we hope to be able to maintain order and efficiency at the Pacific coast fortress.

MEETING IN OAKLAND.

THE regular quarterly meeting of the Oakland church was held on Sabbath, January 1, 1881. On account of the absence of the pastor, who is at present in the East, the ordinances were omitted, only the roll of members being called. The meeting was well attended, and the responses to the names called, prompt and spirited. The Spirit of the Lord moved upon the hearts of those present, and many and fervent were the resolutions made to live nearer the Master the coming year than had been done during that just passed. Of the 144 members composing the church, but 12 failed to report. Letters were read from a number of the absent ones, all of which breathed the most tender regard for the brethren and sisters at home, love to God, and strong faith in present truth.

During the past year, the church has witnessed a

considerable increase in her membership, there having been additions to the number of forty-three, twenty-eight of which have been received since September 27, 1880. A very few, who would not walk in harmony with the body, have been dropped, since which time the spirit of unity and harmony in the church has increased in a remarkable degree.

We praise God for his blessings, his mercy, and his tender care for the sheep of his pasture.

W. J. BOSTWICK, Clerk.

HEALTH WORKS.

OUR new health books are selling rapidly. Experienced book agents know that the people are ready to buy books of practical value, and a trial is convincing a large number that there is nothing more needed, or better received than such works as Dr. Kellogg's treatise on Diphtheria, his complete work on Digestion and Dyspepsia, and the Home Hand Book of Domestic Hygiene and Rational Medicine. We have over twenty agents regularly employed.

W. C. W.

TO TEMPERANCE WORKERS.

FROM a large library of temperance literature I have selected two books which I regard as the best for the present time, to furnish the kind of direct and pointed information needed by temperance speakers and those who wish to make their home club interesting. They are:—

Alcohol, Its Nature and Effects, by Story. Muslin, 392 pages, 90 cts.

Bible Wines; or the Laws of Fermentation and Wines of the Ancients, by Patton. Paper, 140 pages, 30 cts.

Sent post-paid on receipt of price.

Address, J. E. WHITE,

Battle Creek, Mich.

VICK'S FLORAL GUIDE for 1881 is before us, and we can unhesitatingly say that it is the most beautiful and instructive journal of the kind published. It contains one hundred and twenty pages, and six hundred illustrations, printed on the best calendered paper, with descriptions of the best flowers and vegetables, and directions for growing. Any one who sends ten cents to James Vick, Rochester, N. Y., will receive more than an equivalent for his money in the fine colored plate which accompanies the book, to say nothing of the book itself.

MR. MOODY preached a sermon New Year's eve at the Howard-street Presbyterian church, San Francisco, in which he took strong grounds in behalf of the ten commandments. His text was, "Tekel" (thou art weighed in the balance and found wanting), and he told his hearers that this law was the balance in which they would be weighed. He put the commandments into one scale, and asked them to step into the other. He then went over the commandments one by one, showing wherein the people were found wanting. Of the fourth commandment he said, "This is not a command for one place or one time, but for all places and times. No man is obliged to work on the Sabbath in order to support his family; his duty is to obey God, and then to trust God." He said nothing about any change of day, for the very good reason, we suppose, that there is nothing in the commandment or the whole Scriptures about it. It is indeed encouraging to hear this acknowledged leading evangelist vindicating the law of God, and we hope that his words upon this subject will have due weight with the people, and not be made wanting through prejudice or indifference.

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his, or am I not?"

—Popular Hymn.

A full solution of the above problem may be found in the first epistle of John 3:10-24.

CORRECTION.

A FEW weeks ago in a report of the New York camp-meeting, it was stated that C. C. Lewis with others was ordained. This was a mistake; it should have been M. C. Wilcox.

INFORMATION WANTED.

ANY person knowing the address of Mrs. Sarah Tietge, will confer a favor by sending the same to Pacific Press, Oakland, Cal.

Business Department.

NOTICE.

HEREAFTER the moneys received for the SIGNS will not be receipted in this column. The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business will be acknowledged in this department.

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